ओ३म्

अलार्म बेल

अर्थात्

ख़तरे का घंटा

एक करोड़ हिन्दुओं को मुसलमान बनाने के हथकन्डों का विवरण.

आर्य्य-साहित्य-मण्डल, अजमेर
के
खन्डन मन्डन विभाग द्वारा प्रकाशित।

द्वितीय संस्करण
५०००

प्रतिपुस्तक
मूल्य =)

प्रतिपक्ष के षड्यंत्र में * सब को समाहित कीजिये

एक करोड़ हिन्दुओं के बचाने का उपाय करिये

प्रस्तावना

अबतक हिन्दू-जनता में से अधिकांश को यह पता नहीं है कि उनके धर्म को भ्रष्ट करने, नहीं नहीं, उन्हें जड़ मूल से हड़प करने के लिये यवन लोग छुपे २ क्या २ षड्यंत्र रचा करते हैं। जिन २ चालों से उन्होंने ७०० सौ वर्षों में अपनी इतनी वृद्धि करली है, उन्हीं को अब आगे के लिये सुसंगठित करने और अतिशीघ्र एक करोड़ हिन्दुओं को मुसलमान बनाने के लिये हाल में एक प्रसिद्ध कट्टर मौलवी ख्वाजा हसन निजामी दिल्ली निवासी ने १ पुस्तक "दाइये इस्लाम" लिखी है। इस पुस्तक का प्रथम संस्करण बहुत ही गुप्त रीति से मुख्य २ मुसलमानों में बांटा गया था। सुना जाता है कि उस में अपनी धर्मोन्नति के कई साधन ऐसे लिखे गये थे, जिन्हें उन्हीं के धार्मिक लोगों ने बहुत लज्जा तथा आपत्तिजनक बताया और इस कारण अब यह दूसरा संस्करण, जिसे अफ़रीका की मुसलमान प्रबन्धकर्तृ सभा की आग्रह पर छापा गया है, बहुत सी चालों से रहित है, फिर भी हिन्दुओं को भ्रष्ट करने के लिये काफी है, हमारे सामने जो प्रति है वह दूसरे संस्करण की है, अतएव जो कुछ इस छोटी सी पुस्तक

में लिखा जावेगा वह सब इसी दूसरे संस्करण के आधार पर लिखा जावेगा । पाठकगण हमारे ख़्वाज़ा हसन निज़ामी साहब के बताये हुये उपायों पर ध्यान दें ।

उनके सारे हथकन्डों और दाव घातों को हिन्दू जनता पर प्रगट करने से मेरा यह अभिप्राय कदापि नहीं है कि वे सब के सब हथकन्डे हमारे हिन्दू भाई भी करने लगें । मेरा यह सब कुछ लिखने का अभिप्राय यही है कि समस्त हिन्दू जनता उन सब चालों से ख़बरदार होजावे और उनसे अपनी रक्षा कर सके । यदि अब भी हिन्दू जनता ने कुछ ध्यान न दिया तो ख़्वाज़ा साहब को अपनी मनोरथ सिद्धि में कुछ भी विलम्ब न लगेगा और अतिशीघ्र एक करोड़ हिन्दू मुसलमान बन जावेंगे ।

हमारे बहुतसे पाठकों ने स्कूल व पाठशालाओं में चक्रवृद्धि ब्याज (सूद दर सूद) निकालना पढ़ा होगा, किन्तु उन्होंने १) रु० का सूद दर सूद १) रु० सैकड़ा सालाना के हिसाब से, एक सौ वर्ष का, जो १ लाख से अधिक होजाता है, निकालने का कभी यत्न न किया होगा, तब फिर उन्हें कैसे अनुभव हो सकता है कि आज जितने मनुष्य मुसलमान होते हैं सौ वर्ष बाद उनकी तादाद क्या होगी ? एक करोड़ ख़्वाजा साहब हड़पने की फ़िकर में हैं और हमारे सात करोड़ अछूतों को देश के अन्य

मुल्ला लोग अपने जाल में फँसाने के उपाय सोचरहे हैं। अब पाठकगण सोचें कि उनका क्या कर्तव्य है ? यदि ख्वाजा साहब की बताई हुई समस्त तरकीबों को हमारे पाठकगण कंठस्थ करलें और उनसे सचेत रहने के लिये समस्त हिन्दू जनता को उद्यत करदें तो मैं अपना अहोभाग्य समझता हुआ अपना परिश्रम सफल जानूंगा।

यहां पर एक बात और लिखदेना उचित है कि इस पुस्तक में 'दाइये इस्लाम' का बिलकुल शब्दार्थ नहीं किया गया, कहीं २ केवल आशय ही लेलिया गया है और कहीं उन्हीं के शब्द ज्यों के त्यों लिख दिये हैं जिस में पाठकों को समझने में सरलता हो।

भूमिका समाप्त करने के पूर्व इतना और निवेदन करना आवश्यक है कि ख्वाजा साहब का यह लिखना, कि वे हिन्दू मुसलिम एकता के प्रेमी हैं, और किसी द्वेष से इस पुस्तक को नहीं लिखा, कहांतक ठीक है यह तो पाठकगण स्वयम् जान लेंगे, पर हां, मैं कॉंग्रेस का सभासद् होता हुआ यह अवश्य बता देना चाहता हूं कि मेरा अभिप्राय इस पुस्तक को हिन्दी में प्रकाशित करने से मुसलमानों के प्रति घृणा उत्पन्न करने का नहीं है, किन्तु ख्वाजा साहब के बताये हुए हथकण्डों से अपने हिन्दू भाइयों को केवल सचेत करने मात्र का है।

—लेखक

धन्यवाद

आर्य्य-साहित्य-मण्डल, जिसको गर्भ ही में बहुत से सज्जनों ने स्वागत किया था, इस पुस्तक की तुच्छ भेंट लेकर जनता के सम्मुख उत्पन्न हुआ। इसके संरक्षकों को यह भ्रम था कि कदाचित् इसकी टूटी फूटी भाषा तथा इसके आकार प्रकार को देख कर जनता कहीं इसे दुरदुरा न दे, किन्तु बड़े हर्ष के साथ लिखना पड़ता है कि उसने इस नवशिशु। की तुच्छ भेंट को बड़े प्रेम और उत्साह के साथ अपनाया और प्रथमावृत्ति केवल ३ दिन में हाथों हाथ लेकर दूसरी आवृत्ति की ५००० प्रतियां के छापने के लिये उद्यत् किया। यह दूसरी आवृति अभी प्रेस में ही थी कि इसके ३००० से अधिक के आर्डर आगये। इससे अधिक उत्साहवर्धक बात सञ्चालकों के लिये क्या हो सकती है? ऐसे अवसर पर मण्डल के संचालकों की ओर से मैं बहुत ही विनीत;भाव से जनता को धन्यवाद देता हूं।

प्रबन्धकर्त्ता

आर्य्य साहित्य-मण्डल

अजमेर.

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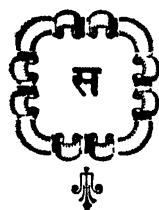
समुद्र में जहाज़ तूफ़ान से घिर गया है, थोड़ी ही देर में उसके सारे मुसाफ़िरों में ख़तरे के घण्टे का शब्द सुनकर खलबली मच गई, जिन लोगों ने उस थोड़े से समय का सदुपयोग करके अपने बचाव का प्रबन्ध किया, वे तूफ़ान से बच गये, जो अपने आलस्य, प्रमाद अथवा भय के कारण कुछ न कर सके, आज दुनियां में उनकी हस्ती का पता नहीं है।

आज भारतवर्ष में वही ख़तरे का घण्टा (Alarm Bell) बज रहा है और पुकार २ कर आने वाले ख़तरे की चेतावनी दे रहा है, फिर भी अचेत रहकर यदि कोई सज्जन समय या किसी व्यक्ति-विशेष को दोष देते रहे तो यह उनका दोष होगा। इसलिये सावधान हो जाइये, हिन्दूरूपी जहाज़ इस समय चारों ओर से तूफ़ान से घिर गया है। अब समय आलस्य, प्रमाद अथवा भय के कारण व्यर्थ बरबाद करने का नहीं है। ७, ८ सौ वर्षों में आपने अपने करोड़ों लाल दूसरों

को दे दिये । किसी समय आप की सम्पत्ति ३३ करोड़ थी और आप को ३३ कोटि (करोड़) देवता के नाम से पुकारा जाता था, अब आप २२ करोड़ रह गये, इस में से ७ करोड़ अछूतों को आप से जुदा करने और विधर्मी बनाये जाने की जो छुपी २ कार्य्यवाहियां बहुत काल से हो रही हैं, उन्हें इस समय लिखने की आवश्यकता नहीं है, अधिकांश पाठकगण उन्हें जानते ही होंगे । इस समय उस मार-काट और लूट-खसोट का भी ज़िकर नहीं किया जावेगा, जो आये दिन मुसलमानों के लिये एक साधारणसी बात हो गई, जिसकी आग दक्षिण में मलाबार से लगाकर पश्चिम में मुलतान और उत्तर में अमृतसर, सहारनपुर तथा मध्य में अजमेर, आगरा, गोंडा और शाहजहांपुर तक पहुंच गई है, यहां पर उस खतरे का भी उल्लेख नहीं किया जावेगा, जिसके कारण क्षयरोग के रोगी की नाईं हिन्दूजाति दिन प्रतिदिन धीरे २ कम होती जाती है और नित्यप्रति बीसियों हिन्दू विधवायें, बच्चे तथा युवक छुपे २ विधर्मी किये जाते हैं। निस्संदेह उपरोक्त लिखे हुए सब खतरों से भी हिन्दू-जनता को सचेत रहना चाहिये, पर ये सब रोग तो क्षय की नाईं उस पर बहुत पहिले से चिमटे हुए हैं और उसे धीरे २ जर्जरित कर रहे हैं। इस समय जो बहुत भारी खतरा है और जिसका वर्णन इस पुस्तक में किया जावेगा, वह ख्वाजा हसन निज़ामी सा० की किताब "दाइये इस्लाम" है । यद्यपि उसमें बताये हुए हथकन्डों का प्रयोग तो मुसलमान लोग बहुत वर्षों पूर्व से कर रहे हैं, पर अब उन तरकीबों को संगठित रूप से कार्य्य में लाया जा रहा है और उनके द्वारा अतिशीघ्र एक करोड़ हिन्दुओं को मुसलमान बनाने की घोषणा की गई है, इसलिये उन सब तरकीबों

को जानना और उनसे अपने और अपने भाइयों को बचाना प्रत्येक हिन्दू का कर्त्तव्य है। ऐ हिन्दू-जाति के राजे महाराजाओ, सेठो, साहूकारो, वकीलो, बैरिस्टरो, ऑफीसरो, बाबुओ, नवयुवको, विद्यार्थियो और स्त्री पुरुषो! क्या आपमें अपने धर्म के लिये कुछ भी जोश नहीं है? क्या आप अपने धर्म का प्रचार नहीं कर सकते? यदि प्रचार करके अपने धर्म की वृद्धि नहीं कर सकते तो क्या अपनी मौजूदा बची खुची पूंजी की रक्षा भी नहीं कर सकते? यदि कर सकते हैं तो कब और किस की प्रतीक्षा है? यदि अभी तक कुछ निश्चय नहीं किया तो ख्वाजा सा० की बताई हुई सब तरकीबें, जो नीचे लिखी जाती हैं, बड़ी सावधानी के साथ एक एक करके पढ़ जाइये और फिर निश्चय कीजिये कि क्या आप का कर्त्तव्य है।

ख्वाजा साहब ने अपनी किताब 'दाइये इस्लाम' में वे हिकमतों, जिनके द्वारा इस्लामी धर्म का प्रचार किया जा सकता और मुसलमानी मज़हब का प्रलोभन दिया जा सकता है, के वर्णन करने के पूर्व 'इस्लाम धर्म की आवश्यकता' पर जो कुछ उस की प्रशंसा करते हुए लिखा है, वह हमारे पाठकों के लिये अधिक रोचक नहीं है, अतएव उसे छोड़ता हुआ "बिरादरी के बल" पर जो कुछ ख्वाजा सा० ने लिखा है वह नीचे देता हूं।

पाठकगण पुस्तक पढ़ते समय यह ध्यान रक्खें कि ब्रैकेट में जो वाक्य लिखे गये हैं वे लेखक के हैं और मोटे अक्षरों तथा कामा के भीतर बन्द किये हुये ख्वाजा सा० के वे वाक्य हैं जिन पर विशेष विचार करना चाहिये।

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बिरादरी का बल

"जो मुसलमान आगरा व मथुरा में मलखानों को आर्य्य बनने से बचाने में लगे हैं या वे मुसलमान जो आगे राजपूतों या दूसरी नौमुसलिम जातियों में काम करना चाहते हैं उन्हें यह बताना आवश्यक है कि हिन्दू जातियों में इस्लाम का प्रचार उनकी बुराई बताने या (मियां साहब को अपनी निर्बलता मालूम होगई) शास्त्रार्थ करने से नहीं हो सकता, इसके लिये दूसरी तदबीरें हैं और उनमें से एक बिरादरी का बल है"।

"पहिले इस्लामी मुल्कों में भी जमाअतों और क़बीलों ने मुसलमानी धर्म नहीं स्वीकार किया था और बड़े २ झगड़े होते थे, किन्तु जब कुरैश ने इस्लाम स्वीकार किया तो हज़ारों आदमी स्वयं आकर मुसलमान बने"।

"यही हाल हिन्दुओं का है चाहे बड़ी जाति के हों चाहे छोटी, यदि उनके प्रतिष्ठित लोग मुसलमान हो जावें तो फिर उन के आधीन सभी हो जावेंगे। इसलिये मलखाना राजपूतों में जो पक्के मुसलमान हैं उनको इस काम में अगुआ करना चाहिये"।

"आर्य्यसमाज को भी सफलता इसी प्रकार हुई है। उन्होंने हिन्दू राजपूत रईसों को मिलाया है और रईस बिरादरी की शान से मलखाने राजपूतों को मुसलमानों के अत्याचारों के मनघड़न्त क़िस्से सुनाकर कहते हैं कि यदि तुम इस्लाम छोड़ दो तो हम तुम को अपनी बिरादरी में मिलालेंगे और तुम से शादी ब्याह भी करने लगेंगे"।

"इसका उत्तर मुसलमानों को यह देना चाहिये कि लालखानी वग़ैरह मुसलिम राजपूत सरदारों को, जो अलीगढ़, बुलन्दशहर, मथुरा, आगरा, सहारनपुर और मुजफ़्फ़रनगर

वग़ैरह में आबाद हैं और बड़ी २ जागीरों के मालिक हैं और उनमें से कोई २ बहुत पढ़े और जोशीले मुसलमान हैं, बुलावें और उनको मलखानों में लेजावें और ये सरदार केवल इतना कहदें कि यदि तुम इस्लाम में रहोगे तो हम सब तुम से बिरादरी का सा लेनदेन करने लगेंगे, बल्कि मुसलिम राजपूतों के अलावा दूसरी जाति के मुसलमान रईसों को भी बुलाना चाहिये और मलखानों को निश्चय कराना चाहिये, कि इस्लामी बिरादरी बहुत बड़ी है और मलखानों को शादी ब्याह में कोई कठिनता न होगी" (इतने सौ वर्षों क्यों नहीं सुधि ली?)

"मैं जानता हूं कि यह हिकमत आर्य्यसमाज को मालूम है और राजपूत रियासतें भरतपुर व कश्मीर वग़ैरह इनके असर को मान चुकी हैं और दूसरी रियासतें भी इसमें उनको मदद देने को तैयार हैं फिर भी मुझे मुसलमानों की सफलता निश्चय है, क्योंकि मुसलमानों का वादा सच्चा होगा और आर्य्यों के वादे सच्चे और असली न होंगे, कुछ दिन के बाद जब राजपूत देखेंगे कि आर्य्य बनाते समय तो सबने हमारे हाथ का हलुआ खाया था, अब शादी ब्याह में हमारा कोई साथ नहीं देता (सैकड़ों शादी ब्याह होगये और धड़ाधड़ होरहे हैं) तो वे दुबारा इस्लाम की ओर झुक पड़ेंगे, क्योंकि इनके यहां बराबरी का वर्ताव नहीं है और जात पांत के बन्धन बहुत कड़े हैं (ख़्वाजा साहेब आप सोते हैं या जागते? ज़रा हिन्दू बनकर देखिये तो सही कि हिन्दुओं ने कितना सरल तरीक़ा रक्खा है) और मुसलमान इस झगड़े से पाक हैं"।

"मैं जानता हूं कि हिन्दुस्तान में नौमुसलिमों में अब भी नीच ऊंच जात का भेद जारी है, किन्तु यह भेद जल्द उलमा

लोग, मिटा सकते हैं (यानी मलखाने राजपूतों में भी नौ-मुसलिम चमार व भंगियों के साथ शादी ब्याह व लेन देन करने के लिये तय्यार कर सकते हैं), किन्तु हिन्दुओं के भेद को आर्य्यसमाज नहीं मिटा सकता (मिटा दिया) इसको म० गांधीजी भी दूर न कर सके"।

"पस ज़रूरत है और बड़ी ज़रूरत है कि मसले बिरादरी पर इस्लाम की सब सभायें व उलमा अच्छी तरह से विचार करें, व्याख्यानों और शास्त्रार्थ से अधिक इसका प्रभाव न पड़ेगा"। (अब शास्त्रार्थ से घबराते हैं)

"अभी हाल में हिज़ हाइनेस सर आग़ाखां ने अपने लाखों हिन्दू चेलों को मुसलमान बनने को कहा मगर जाति के बन्धन के कारण उनके हुक्म को खुदाई हुक्म मानते हुये भी मुसलमान न बने, यदि मुसलमान लोग उन्हें अपनावें और उनकी शादी ब्याह का वादा करें तो आज बीस लाख आग़ाखानी हिन्दू खुल्लमखुल्ला मुसलमान बन जावें"।

"जमइयतउल उल्मा को एक विशेष सभा करके इस मसले को हल करना चाहिये, यदि वह हल होगया और मुसलमान क़ौम की हैसियत से इस ज़रूरत को समझ गये तो एक करोड़ हिन्दू इस्लाम में मिल जावेंगे"।

"मै यह नहीं कहता कि नसल वग़ैरह के ख़याल को बिलकुल उड़ा दिया जावे, न मैं यह चाहता हूं कि डा० गोर की

राय के अनुसार हर क़ौम में मुसलमान शादियां करने लगें, मेरी इच्छा तो केवल इस बात की है कि शरह के हक़ की रक्षा करके असली शान को दृढ़ किया जावे ताकि नौमुस-लिमों को ज्ञात हो कि उनकी बिरादरी बहुत बड़ी है और आपस की हमदर्दी हिन्दुओं से इन में अधिक है"।

"शादी करने के लिये तो हर बिरादरी या उसके पास के नसल वाले आपस में समझौता कर सकते हैं, या जमइयत उलमा उनको उचित सलाह दे सकती है, अलबत्ता मेलजोल और शादियों में शामिल होना ज़रूर चाहिये" (कहिये ख़्वाजा सा० अब क्यों बग़लें झांकते हैं ? क्या चमार भंगी मुसल-मान होजावें तो आप लोग उनसे शादी ब्याह व लेन देन का वर्त्ताव करेंगे ? यदि नहीं तो फिर विचारों को क्यों धोखा देते और हिन्दुओं को बदनाम करते हैं ?)

"आग़ाखानी व बोहरे आदि बहुत से ऐसे मुसलमान हैं जो मुसलमानों की क़ौम से अलग रहते हैं, यदि उनसे प्रेम करें तो वे भी हमारी ओर आजावेंगे और इससे हमारी ताक़त चौगुनी हो जावेगी"।

"ऐसे मौक़े पर जब कि सर आगाखां ने अपने (हिन्दू) चेलों को मुसलमानों की ओर झुकने का हुक्म देदिया है, जमइयत उलमा का फ़र्ज़ है कि वह भी मुसलमानों को इस जमाअत से मेलजोल करने के लिये सलाह दे"।

"सारांश यह कि मुसलमान प्रचारकों को बिरादरी के बल पर ध्यान देना चाहिये जिसमें आर्य्यसमाज की चढ़ाई का सरलता से रद हो सके"।

आशा और भय

"प्रत्येक मज़हब आशा और भय पर निर्भर है, मुसलमान प्रचारकों को भी आशा और भय रखना चाहिये, हिन्दुओं का डर और आशा दुनियां की वस्तुओं पर है, किन्तु मुसलमानों को आशा है तो खुदा से और डर है तो खुदा से। इस भेद को मुसलमान फ़क़ीरों ने जाना है इसी कारण उन्होंने करोड़ों हिन्दुओं को मुसलमान बना लिया"।

"आर्यसमाज के पास आशा या डर नहीं है, उनके यहां अच्छे व्याख्यानदाता और शास्त्रार्थ करने वाले हैं मगर आत्मिक शक्ति वाले कोई नहीं हैं, हां सनातनधर्मियों में हैं मगर उनके साधु किसी को अपने धर्म में शामिल नहीं करते" (इसी कारण तो करोड़ों हिन्दू मुसलमान होगये पर अब वे आपकी चालाकियों से सचेत होरहे हैं)।

"मुसलमानों में लाखों फ़क़ीर हैं उनकी आत्मिक शक्ति की घर २ चर्चा है और अनगणित हिन्दू उनके प्रभाव में हैं। आर्य या ईसाई चाहे जितनी कोशिश करें हिन्दू लोगों के दिलों से आशा और डर दूर नहीं हो सकता। इस बात को नई रोशनी के लोग भी दूर नहीं कर सकते। हज़ारों पढ़े लिखे हिन्दू व मुसलमान फ़क़ीरों की आत्मिक शक्ति के क़ायल हैं। एक आदमी के औलाद नहीं होती हर प्रकार के इलाज करके वह थक जाता है, अन्त में किसी मुसलमान फ़क़ीर की दुआ या जंत्र से लड़का होजाता है, तो फिर चाहे जितना आर्य-समाजी या ईसाई उसे मना करे, वह कभी नहीं मानेगा, क्योंकि उसका निश्चय हो जावेगा कि यदि मैं उस फ़क़ीर की बात न मानूंगा तो मेरा लड़का मर जावेगा"।

"एक बीमार सब इलाज करके थक जाता है, कुछ लाभ नहीं होता, फिर किसी मुसलमान फ़क़ीर के पास जाता है और अच्छा होजाता है। भला फिर कैसे उसका उस पर विश्वास न हो, वह डरेगा कि (मुसलमान होने से) इन्कार करने से दुबारा बीमार हो जाऊंगा"।

(निश्चय इस प्रकार के जाल रचकर बहुत से मुसलमान फ़क़ीर हिन्दुओं को ठगा करते हैं और हज़ारों हिन्दुओं को अपने जाल में फंसा लेते हैं, किन्तु शीघ्र ही उनका भांडा फूट जाता है और दोनों अपने २ किये का फल भोगते हैं, यदि में उन सब किस्सों को लिखूं, जहां मुसलमान फ़क़ीरों ने इस प्रकार के जाल फैलाये, और हज़ारों रुपया लूट खसोट कर चलते बने, सैकड़ों हिन्दुओं ने अपना धर्म भ्रष्ट किया, रुपये खोये तब उन्हें पता लगा कि ठीक बात क्या है, तो बड़ी पोथी बन जावे। अतएव बहुतसे क़िस्से न लिखकर एक ही लिखता हूं—ज़ि० रायबरेली के एक ग्राम में एक मियां साहब बैठ गये और यह मशहूर किया कि केवल उनके हाथ का पानी पीने से सब बीमारियां दूर होजाती हैं और आदमी मुंह मांगी मुरादें पाते हैं। भीड़ लगने लगी, थोड़े ही दिनों में हज़ारों का जमघट होने लगा, रात दिन एक मेला सा लगा रहता, बड़े २ पंडित, तिलकधारी आते और उनके हाथ का पानी पीते, हज़ारों रुपये चढ़े, सब कुछ हिन्दुओं ने खोया, कई मास बाद उन फ़क़ीरमियां की असलियत खुली, उनके असली नाम का पता लगा, कई साल से उनके नाम वारन्ट था, अतएव वह गिरफ़्तार किये गये। समाचार-पत्र पढ़ने वाले इस प्रकार के एक नहीं सैकड़ों क़िस्से पढ़ चुके होंगे और अब भी कभी २ पढ़ते ही होंगे)

"गरज़ और सैकड़ों काम दुनियां में हैं जिनकी आशा से हिन्दू लोग मुसलमान फ़क़ीरों के पास जाते हैं बड़ी श्रद्धा रखते हैं और उनकी बददुआ से सदा डरते रहते हैं"।

"कोई माने या न माने यह शक्ति केवल फ़क़ीरों में ही होती है और यह आर्य्यसमाज या ईसाई मिशन के लोगों में नहीं होती"।

"इसलिये आगे चलकर मैं उन हिकमतों व तरक़ीबों को बयान करूंगा जो आशा और भय के आधीन हैं और यदि उन्हें नियमित रूप से काम में लाया जावे तो करोड़ों आदमी मुसलमान हो सकते हैं। कुछ वर्षों से मुसलमान फ़क़ीरों ने मुसलमान बनाने का काम छोड़दिया है"।

(पाठकगण ! उपरोक्त कामों के भीतर बन्द ख्वाजा सा० के वाक्यों को ध्यान पूर्वक पढ़िये, किस प्रकार से आशा का प्रलोभन और भय दिखा कर ख्वाजा सा० अपना मतलब पूरा करना चाहते हैं)

"अब मैं उन सब तरक़ीबों की सूची नीचे देता हूं"।

धर्म की वे हिकमतें जिनके द्वारा इस्लामी प्रचार किया जा सकता है

१—ताज़िये और मोहर्रम की रसमें।

२—हज़रत अली और हज़रत इमाम हुसेन की शोहरत।

३—हज़रत बड़े पीर की ग्यारहवीं और उनकी करामातें।

४—जीवित पीरों की करामातें और दुआओं के तासीर की शोहरत।

५—जीवित पीरों की दुआ से बे-औलादों के औलाद होना या बच्चों का जीवित रहना या बीमारियों का दूर होना या दौलत की वृद्धि या मन की मुरादों का पूरा होना।

६—बद्दुआओं (शाप) का भय।

७—अपने मनोरथ में तबाही का डर।

८—वबा, अकाल या और किसी दैवी आपत्ति आने का भय।

९—अज़ान का अभिप्राय बताना और जगह २ उसका रिवाज देना।

१०—गिरोह के साथ नमाज़ पढ़ने का रिवाज देना और उसकी अच्छाई का प्रचार करना।

११-गिरोह के साथ नमाज़ ऐसी जगह पढ़ना जहां उनको दूसरे धर्म के लोग भली प्रकार से देख सकें।

१२—मुसलमानों में जो बराबरी का वर्ताव कार्य्यरूप में जारी है उसकी अच्छाइयां को बताना।

१३—खाने, नमाज़ पढ़ने और शादी विवाहों में मुसलमानों के छोटे बड़े सब आदमियों में बराबरी का वर्ताव होना और नीची जातियों को बताना कि ईसाइयों और आर्य्यों में यह खूबी नहीं है।

१४—फ़ाल, रमल (शगुन), नजूम (फलित ज्योतिष्) व जफ़र के द्वारा।

१५—हिन्दू और मुसलमान फ़कीरों के वाक्यों को गांवों में गाना और उन गानों का घर २ रिवाज देना।

१६—ऐसी मुसलमानी ख़बरों को फैलाना जिनसे नीची जाति के हिन्दू लोगों को अचम्भा हो और हर जगह उनकी चर्चा होने लगे।

१७—मजजूओं (पागलों) की बड़।

१८—गाँवों और क़सबों में ऐसे जलूस निकालना जिनसे हिन्दू लोगों में उनका प्रभाव पड़े और फिर उस प्रभाव द्वारा मुसलमान बनाने का कार्य्य किया जावे।

१९—नीच जाति के हिन्दू लोगों के बीमारों का बड़े प्रेम के साथ इलाज करना और उन्हें बराबरी का दर्जा देकर उनका हमदर्द होना।

२०—चमार या भंगी यदि मुसलमान बनें तो उनके साथ बड़े २ मुसलमानों को लेकर बड़े मजमों में खाना खाना व गले मिलना और पास बिठाना।

२१—समाचारपत्रों में नीच जाति के हिन्दुओं की मदद करना, जिन्हें बड़ी जाति के हिन्दू घृणा की दृष्टि से देखते हैं।

२२—गाने वालों को ऐसे २ गाने याद कराना और ऐसे २ नये २ गाने तय्यार करना जिनसे मुसलमानों में बराबरी के वर्ताव की बातें व मुसलमानों की करामातें प्रगट हों और उच्च जाति के हिन्दुओं के बुरे व्यवहारों का भी ज़िकर होवे जो वे नीच जातियों के साथ करते हैं और जिनसे नीच जाति के लोगों को दुःख होता है और उनकी बेइज़्ज़ती होती है।

२३—मुसलमान फ़क़ीरों को ऐसे छोटे २ वाक्य याद कराये जावें, जिन्हें वे हिन्दुओं के यहां भीख मांगते समय बोलें

और जिनके सुनने से हिन्दुओं पर इस्लाम की अच्छाइयां और हिन्दुओं की बुराइयां प्रगट हों।

२४—हिन्दुओं की शादी ग़मी में प्रेम के साथ सम्मिलित होना और विशेष कर नीच जाति के हिन्दुओं से मेलजोल और बराबरी का वर्ताव करना।

२५—चमार, भङ्गी और सब नीच जाति के हिन्दू लोगों की मज़हबी बातों को जानने की कोशिश करना और मुसलमान प्रचारकों को उन्हें छोटी २ किताबों द्वारा बताना।

२६—हिन्दू या नौ-मुसलिम लोगों के सामने अपने आपस के झगड़ों को छुपाना और आपस के मतभेद की बातों को प्रगट न होने देना।

२७—अंग्रेज़ों के मुल्की प्रबन्ध से शिक्षा ग्रहण करना यानी जिस प्रकार वे मुल्कों पर क़ब्जा करते हैं, उन्हें ध्यान-पूर्वक देखकर इस्लाम धर्म के प्रचार में उन्हें वर्तना।

२८—ईसाई मिशन की प्रत्येक बातों पर ध्यान देना और उनकी प्रत्येक बात से ख़बरदार रहना और उनकी जिन २ बातों से अपने प्रचार में मदद मिले, उन्हें अपने यहां जारी करना।

२९—आर्य्यसमाज के प्रत्येक गुप्त व प्रगट आन्दोलन से ख़बरदार रहने के लिये रात दिन प्रयत्न करना और उनकी कोई बात अपने यहां लेने के योग्य हो तो उसे अपने प्रचार में सम्मिलित करना।

३०—दूसरे धर्म व उनके धार्मिक नेताओं को बुरा न कह-

ना और कितना ही जोश क्यों न दिलाया जावे पर सदा ज़ब्त से काम लेना।

३१—शास्त्रार्थ केवल उसी दशा में करना जब विना किये काम न चलता हो, जहां तक सम्भव हो शास्त्रार्थ की बात को टाल देना और अपना काम चुपचाप करना।

३२-समाचारपत्रों में मुसलमान बनाने के तरीक़ों और अपनी सफलता के समाचारों को कभी न छपाना और यदि आवश्यकता पड़े तो ऐसे ढंग से छपाना जिनसे इस्लामी हिकमतों और तदबीरों का भांडाफोड़ जनता में न हो।

३३-इस्लामी धर्म-प्रचारकों को मान, प्रतिष्ठा रहित होना चाहिये और प्रचार में कोई धोखे का काम न करना चाहिये।

३४-जहांतक हो ऐसी बातें सोचना जिनमें धन कम व्यय हो और प्रचारक लालच में न फंस जावें।

३५-आग़ाख़ानी मिशन की हिकमतों को मुस्लिम प्रचारकों को बताना और यदि आवश्यकता हो तो विना किसी तास्सुब के उनको अपने कामों में शामिल करना।

३६-क़ादियानी ढंगों से लाभ उठाना और उन्हें भी अपने कामों मे ज़रूरत पड़ने पर सम्मिलित करना।

३७-मुसलमानों के अन्दर जितने भी फ़िरक़े हैं उन सब को विना किसी तास्सुब के इस्लामी धर्म प्रचार में सम्मिलित करना और एक केन्द्र बनाकर प्रचार के कामों में उस केन्द्र के प्रबन्धकों की आज्ञा-पालन करना।

३८-समस्त इस्लामी प्रचारकों को इस्लाम की शरह का पाबन्द रहना।

३९-अपने प्रयत्नों और हिकमतों को खुदा की मदद पर छोड़ना और हर समय अपनी सफलता पर विश्वास करना, किसी कष्ट से न घबराना, और अन्त में उनका बदला मिलेगा, इस पर विश्वास करके सारी कठिनाइयों को झेलना, यदि इस्लामी धर्म-प्रचार में कोई ऐसी हिकमत करना पड़े जो सच्ची न हो और उस में अपना कोई स्वार्थ हो तो उसे छोड़ देना और खुदा से माफ़ी मांगना। (इससे सिद्ध होता है कि अपना स्वार्थ न हो तो झूठी हिकमतें भी करना चाहिये)।

४०-इस्लामी धर्म-प्रचार के लिये समाचारों को इकट्ठे करने और उन्हें सब जगह पहुंचाने के लिये एक विभाग नियत करना।

जासूस विभाग

२-इस्लामी धर्म का समाचार-विभाग और उसके कर्त्तव्य का विवरण

१—ईसाइयों के जितने और जहां २ मिशन हैं उन के पूरे विवरण महक्मे आला मे रहने चाहियें।

२—आर्य्यों की जितनी और जहां २ समाजें हैं उन की भी पूरी तफ़सील महक्मे आला में रहनी चाहिये।

३—मुसलमानों के इतर और जितनी धार्मिक संस्थायें हैं उन सब के समाचार और विवरण उसी महक्मे आला में होने चाहियें।

४—ईसाई, आर्य्य और अन्य धर्मावलम्बियों के प्रचार के सारे साधनों को जानना चाहिये और उनकी सूची उपरोक्त दफ़्तर में रखनी चाहिये।

५—किसी प्रान्त, शहर, क़सबा, अथवा ग्राम में कोई ऐसी बात हो जिससे इस्लाम को हानि पहुंचे तो उस जगह के जासूसों को अपने प्रान्त के जासूसों के आफ़ीसर के पास ख़त भेजना चाहिये और उस महकमे आला को शीघ्र सूचना देना चाहिये।

६—यह विभाग तार तथा चिट्ठियों के लिये छुपे हुये संकेत नियत करे और उन्हीं संकेतों द्वारा समाचार भेजे और मंगाये जाया करें। किन्तु यह काम की उन्नति पर होना चाहिये आरम्भ में नहीं।

७—किसी ग़ैरमुस्लिम या नौमुस्लिम जाति में ईसाई या आर्य्यों का कोई प्रचारक जावे और वहां इस प्रकार का कोई कार्य्य आरम्भ करे तो अतिशीघ्र उस जगह के जासूस को अपने महकमे में सूचना देनी चाहिये।

८—किसी जगह रक्षा या प्रचार की आवश्यकता हो तो खुफिया लेखक को सूचित करना चाहिये।

९—जहां रक्षा या प्रचार का काम करना हो वहां जासूस विभाग को अपने आदमी नियत करने चाहियें, जो वहां के रहने वालों के विचार, रसम और रिवाज से जानकारी रखते हों।

१०—प्रयत्न करना चाहिये कि मुसलमान बिना कुछ लिये यह सब काम करें और यदि ख़र्च की कहीं आवश्यकता पड़े तो बहुत थोड़ा व्यय करना चाहिये। अंग्रेज़ी जासूस विभाग की तरह अंधाधुन्ध व्यय न किया जावे।

११—अंग्रेज़ी खुफ़िया पुलिस और साधारण पुलिस वालों से छुपे छुपे यह तय करलेना चाहिये कि इस्लाम धर्म के विरोध में हिन्दुओं की सब बातों और उपायों को वे अपने महकमे को बता दिया करें या अपने जासूस उनके पास जाकर सब भेद लेलिया करें।

१२—खुफ़िया और साधारण पुलिस के समस्त मुसलमान अहलकारों को चाहिये कि यदि हमारे महकमे के जासूसों को भेद देना मुनासिब न समझें तो सीधे हमारे समाचार विभाग के आलादफ़्तर को सारी खबरें भेज दिया करें और परलोक का फल प्राप्त करें।

(सरकार को उपरोक्त दोनों पैरों पर विशेष ध्यान देना चाहिये)

१३—मुसलिम प्रचारकों के चाल चलन की भी पूरी निगरानी रखनी चाहिये, जासूस हर समय इसका ध्यान रक्खें, किन्तु अपनी निजू अदावत के कारण किसी को बदनाम न करें नहीं तो खुदा के सामने उन्हें जवाब देना होगा और महकमे आला के सामने भी उस खबर के सच्च न होने पर लज्जा उठानी पड़ेगी।

१४—ईसाइयों व आर्य्यों के केन्द्रों या उनके लीडरों के यहां से उनके खान्सामाओं, बहरों, कहारों, चिट्ठीरसाओं, कम्पाउन्डरों, भीख मांगनेवाले फ़कीरों, झाडू देने वाली स्त्री या पुरुषों, धोबियों, नाइयों, मज़दूरों, राजों

(सिलावटों) और ख़िद्मतगारों आदि के द्वारा ख़बरें और भेद प्राप्त करना चाहिये।

(हिन्दुओं को एक एक शब्द नोट करलेना चाहिये और बचने का उपाय करना चाहिये)।

१५—उनके यहां के नये २ भेदों और कामों की जानकारी की आवश्यकता है, ऐसी बातें, जिनका ज्ञान बिना उस प्रयत्न के हो सकता है, जानने की आवश्यकता नहीं है।

१६—जो लोग यह ख़बरें लावें उन्हें परलोक के फल का प्रलोभन दिया जावे और यदि आवश्यकता पड़े और ख़बर लाने वाला मांगे तो उस ख़बर की महत्ता देखकर थोड़ा बहुत धन भी दिया जावे।

१७—इलाक़ों के महकमे में केवल उन्हीं मुसलमान अफ़सरों को नियत किया जावे, जिन्हें अंग्रेज़ी महकमे की, खुफ़िया पुलिस का तजुरबा हो और दिल में इस्लाम का दर्द भी रखते हों या जिनकी योग्यता अच्छी हो और ईमानदार भी हों।

१८—घूमनेवाले, फ़क़ीर, रम्माल, नजूमी (फालित् ज्योतिष् बताने वाले), पागल फ़क़ीर, तावीज़ (जन्त्र) देने वाले, अमल करनेवाले, पटवारी, अन्धे, भीख मांगनेवाले, बने हुये ग़रीब भिखमंगे, भीख मांगनेवाले स्त्री आदि जो घरों में जा सकें, तरकारी बेचनेवाली स्त्री पुरुष और हिन्दुओं के यहां के नौकरों से भी ख़बरें पहुंचाने का काम लेना चाहिये। (पाठक ! इन बातों को नोट करिये)

१६—इस बात का पूरा २ ध्यान रखना चाहिये कि खबरें देनेवालों से किस प्रकार की खबरें मंगाई जावें और उनसे ऐसे ढंग से बात की जावे जिससे उन्हें कष्ट न हो और वे अपना भेद दूसरों पर प्रकट न कर सकें, अतएव उनकी समझ और अक़ल को पहिले परख लेना चाहिये।

तात्पर्य यह कि खबरों के मंगाने और पहुंचाने का काम बहुत छुपे हुये और होशियारी से लेना इस्लामी धर्म के प्रचार के लिये अत्यन्त आवश्यक है, किन्तु जितना आवश्यक है उतना ही कठिन भी है, इस कारण यह काम केवल तजुर्बेकार आफ़िसरों के ही द्वारा कराना चाहिये।

नोट—उपरोक्त बताये हुये साधनों पर कुछ टीका टिप्पणी करने की आवश्यकता नहीं, पाठकगण भली प्रकार समझ सकते हैं कि किस प्रकर उनकी रक्षा हो सकती है। कोई भी हिन्दू ऐसा न होगा कि जिसको दफ़ा १४ व १८ में बताये हुये आदमियों से काम न पड़ता हो, इन्हीं लोगों से नहीं वरन् मुसलमान चूड़ीवालों, बिसाती, रंगरेज़ तथा फेरी वालों से भी रात दिन काम पड़ता है, करोड़ों हिन्दुओं के यहां मुसलमान चपड़ासी, चौकीदार, कोचवान, सिपाही तथा क्लर्क आदि का काम करते हैं, इन सब के जासूसी और भेदों का काम करने पर हिन्दू लोग अपनी रक्षा का क्या उपाय कर सकते हैं (उन्हें बहुत सोच विचार कर कुछ न कुछ निश्चय करना चाहिये)

३-प्रत्येक मुसलमान को प्रचारक बनना चाहिये

यह बड़ी भूल है कि केवल आलिम और बुजुर्ग लोगों पर ही इस्लाम के प्रचार का भार रक्खा गया है, इस्लाम ने

प्रत्येक मुसलमान पर प्रचार का कार्य्य करना आवश्यक ठहराया है, किन्तु कुछ भोले मुसलमान अपने बल को समझते ही नहीं, अतएव उन्हें यह बताना ज़रूरी है कि वे मुसलमान बनाने में क्या क्या काम कर सकते हैं।

नीचे एक सूची दी जाती है जिसके द्वारा प्रत्येक मुसलमान अपना अपना काम निर्धारित कर सकता है। यदि उसके अनुसार प्रत्येक गिरोह में प्रचार का कार्य्य आरम्भ कर दिया गया और प्रत्येक मुसलमान ने उत्साह और सत्यता से काम किया, तो थोड़े ही समय में अनगणित नये आदमी मुसलमान होजावेंगे।

४-लड़ाई के दो रुख़ होते हैं

मज़हबी प्रचार ज़बान और अमल की एक लड़ाई है, लड़ाई में सदा जीत ही नहीं होती कभी हार भी होती है। अतएव मुसलमानों को यदि कभी असफलता भी हो तो निराश न होना चाहिये, क्योंकि प्रयत्न और परिश्रम करनेवालों से ख़ुदा ने वादा किया है, कि अन्त में जीत उन्हीं की होगी।

५-सूची मुसलमान गिरोहों की जिन्हें काम करना चाहिये

१—मशायख़ (बुज़ुर्ग लोग), २—उलॅमा (पण्डित), ३—वालियान रियासत (मुसलमान नवाब वग़ैरह), ४—काश्तकार (किसान), ५—दस्तकार (कारीगर लोग), ६—तज्जार (दुकानदार लोग), ७—मुलाज़िम पेशा लोग, ८—राजनैतिक लीडर, सम्पादक, कवि और पुस्तकें लिखने वाले लोग, ९—डाक्टर व हकीम, १०—गानेवाले, ११—भीख मांगनेवाले, १२—ख़बर लाने और लेजाने वाले।

उपरोक्त १२ गिरोहों को निम्नप्रकार से बांटा गया है—

१-मशायख़

१—सज्जादा नशीन-ये वे लोग हैं जो किसी दरगाह के या किसी बड़े बुजुर्ग के वारिस या ख़िलाफ़त के तौर पर अधिकारी हों, उनमें से कोई २ चेला भी बनाते और धर्म-उपदेश भी करते हैं और कोई २ केवल जागीरदार होते हैं या शिष्यों की नज़र नियाज़ पर अपना जीवन व्यतीत करते हैं और धर्म-उपदेश नहीं करते।

ये सब लोग मुसलमान बनाने का काम कर सकते हैं, यदि वे मुरीद बनाते और उपदेश देते हैं तब अपने बुजुर्गों के रिवाज के अनुसार मुसलमान बनाने का काम आरम्भ करदें और स्वयं या अपने आधीन लोगों के द्वारा मुरीदों के इलाक़ों में, जहां हिन्दू या नौमुसलिम हों, उन्हें मुसलमान बनाने और नौमुसलिमों को समझाने का उचित प्रबन्ध करें और प्रत्येक मुरीद (चेला) को हुक्म दें कि वे नीचे लिखे हुये कामों में से कोई न कोई काम अपने ज़िम्मे लें। जिनके यहां मुरीद वग़ैरह बनाने या उपदेश देने का काम नहीं होता, उनको चाहिये रुपये से मदद दें और अपने आधीन लोगों से मुसलमान बनाने का काम लें या स्वयं नीचे लिखे किसी काम को अपने हाथ में लें।

२—मुरीद करने वाले फ़क़ीर—ये किसी दरगाह आदि के सज्जादा नशीन नहीं होते, किन्तु इन्हें मुरीद करने की आज्ञा होती है, उनको भी चाहिये कि अपने पीर की आज्ञानुसार मुसलमान बनाने का काम करें, अनपढ़

मुसलमानों को रोज़ा नमाज़ और इस्लामी अक़ीदों का उपदेश दें और यह भी प्रयत्न करें कि हिन्दुओं में उनकी मुरीदी का असर पड़े, इसके लिये वे मुझ से पत्रव्यवहार कर सकते हैं।

३—नियाज़ व मौलूद शरीफ़ करने वाले—ये लोग वे हैं जो मुरीद नहीं करते पर उर्स करते हैं। ग्यारहवीं और मौलूद की महफ़िलें उनके यहां होती हैं, उनको चाहिये कि मजलिसों में हिन्दुओं को भी बुलावें ताकि बुज़ुर्गों का रूहानी असर उनको इस्लाम की ओर झुकावे।

४—तावीज़ (जन्त्र) व गन्डे देने वाले—इनमें से कोई मुरीद भी करते हैं और कोई मुरीद नहीं करते, इनको चाहिये कि जब कोई हिन्दू इनके पास आवे तो उसको इस्लाम की खूबियां बतावें और मुसलमान होने का लालच दें और अनपढ़ मुसलमानों को इस्लाम की आवश्यक बातें समझावें।

५—घूमने वाले फ़क़ीर—ये बहुत बड़ा काम कर सकते हैं, इनको देहातों में जाने का अवसर प्राप्त होता है, इनका कर्तव्य होना चाहिये कि देहात की नीच हिन्दू जातियों को मुसलमानों की खूबियां बतावें और औलिया लोगों की करामातों के क़िस्से भी सुनावें।

पढ़े लिखे मुसलमानों का कर्तव्य है कि जब कभी उनको कोई घूमनेवाला फ़क़ीर मिले तो यह मेरा (ख़्वाजा साहब का) सन्देशा सुना दें।

६—रमल, नजूम व जफ़र का काम करने वाले—इनको मशायख के गिरोह में इस कारण रक्खा गया है कि एक ग़ैबी काम का इनसे संबन्ध है, ये भी मुसलमान बनाने का काम बहुत अच्छी तरह कर सकते हैं, उनको चाहिये कि जब अपने सवाल करने वालों से बातचीत करें तो मौक़ा देखकर इस्लाम की भी कोई बात सुनादें और यदि सम्भव हो तो अपने रमल व नजूम के जवाबों को इस ढंग से कहें कि जिससे सवाल करने वालों पर इस्लाम का असर पड़े।

७—मजज़ूब (कुछ २ पागल)—इनकी बात का बहुत प्रभाव पड़ता है, मुसलमान पाठकों को चाहिये कि जब कोई मजज़ूब मिले तो उसको मुसलमान बनाने की ज़रूरत बतावें जिसमें उसका ध्यान इस ओर जम जावे और यह अपनी बातों से कुछ काम कर सके।

२–उलॅमा।

१—फ़तवा देने वाले सुन्नी व शियॉ आलिम लोग—इनका काम रक्षा व संशोधन करने का है, इनके पास जब कोई फ़तवा मांगने आवे तो एक दो बात दीन के संबन्ध की अपनी ओर से अलग काग़ज़ पर लिख दिया करें या ज़बानी उसको सुना दिया करें।

२—पढ़ाने वाले सुन्नी व शियॉ—इनका काम अपने शिष्यों को रोज़ मुसलमान बनाने के लिये उत्साहित करने का है और यदि कोई हिक्मत उन्हें सूझ पड़े तो वह भी बता दिया करें।

३—व्याख्यानदाता–इन्हें चाहिये कि हर जगह मुसलमान बनाने के संबन्ध में उत्साहवर्धक उत्तेजना लोगों में उत्पन्न करें, अनपढ़ मुसलमानों को मुसलमानी अक़ीदे सुनायें और आपुस के मतभेद की बातों का वहां ज़िकर न करें।

४—शास्त्रार्थ करने वाले आलिम–हिन्दुओं और ईसाइयों के मसलों को इन्हें अच्छी तरह से जानना चाहिये और एक २ मसले में एक २ आलिम को इस प्रकार से तय्यार होना चाहिये कि फिर उनका कोई मुक़ाबिला न कर सके यानी १–ईसाइयों के बाप, बेटा और रुहूल क़ुदुस पर पूरी तय्यारी करे, १–मसीह के संबन्ध में तैयार हो, उनकी मज़हबी बुराइयों के बयान करने में निपुण हो, १–आर्य्यसमाज के ईश्वर, जीव व प्रकृति के मसले पर खूब तय्यारी करे, १–आवागमन पर काफी मसाला इकट्ठा करे, १–नियोग को ले ले इत्यादि २ और जिस प्रकार से आंख व कान आदि के अलग २ डाक्टर होते हैं उसी प्रकार शास्त्रार्थ करने वालों को भी अलग २ एक एक विषय में तय्यारी करनी चाहिये।

५—मसजिदों के इमाम–इनको हर नमाज़ के बाद साधारणतया और जुमाँ की नमाज़ के पश्चात् विशेषतया सब लोगों को मुसलमान बनाने और मुसलमानों की इसलाह (संशोधन) की सरल रीतियां बताना चाहिये।

६—क़ाज़ी–इनको ब्याह के समय सब इकट्ठे हुए लोगों को यह बताना चाहिये कि किन २ औरतों से ब्याह करना हलाल और किन २ से हराम है और स्त्री पुरुष के एक दूसरे पर क्या २ हक़ हैं। अनपढ़ क़ाज़ियों

को आवश्यक मसले जानना चाहिये और "दाइये इस्लाम" के पाठकों को चाहिये कि अनपढ़ क़ाज़ियों को आवश्यक मसलों के सीखने के लिये विवश करें।

७—देहाती मद्रसों के अध्यापक—ये बहुत अच्छा काम कर सकते हैं (क्योंकि इन मदरसों में हिन्दू बच्चे भी पढ़ते हैं) इनके पास अपने धर्म-प्रचार और धर्म-वृद्धि (यानी मुसलमान बनाने) के पर्याप्त साधन हैं। इनको चाहिये कि महक्मे आला से पुस्तकें मंगाकर लड़कों और उनके माता पिताओं को सुनायें और गांव में जो हिन्दू लोग हों और विशेषकर नीच जाति के हिन्दुओं को इस्लाम की खूबियां बताया करें और मुसलमान होने के लिये प्रोत्साहित करें।

८—दीनी इल्म पढ़नेवाले विद्यार्थी—इनको अपना कुछ समय बचाकर उसे पास के मोहल्लों में इस्लाम की खूबियां बताने और मुसलमान बनाने में ख़र्च करना चाहिये।

९—अंग्रेज़ी पढ़ने वाले विद्यार्थी—इन्हें भी कुछ समय बचाकर धर्म-प्रचार में ख़र्च करना चाहिये और मुसलमान बनने के लिये लोगों को तय्यार करना चाहिये, खबरें लाने और ले जाने का काम भी इन्हें करना चाहिये।

१०—व्याख्यान देने या पढ़ाने वाली स्त्रियां—इनको मुसलमानी मसले स्त्रियों में बताना चाहिये, इससे ही उन्हें मुसलमान बनाने का सवाब (फल) मिलेगा।

३—वालियान रियासत।

भारतवर्ष में लगभग एक सहस्र वर्ष मुसलमानों ने राज्य किया, किन्तु फिर भी हिन्दुओं के मुक़ाबले में मुसलमानी रियासतें बहुत कम हैं, इससे यह स्पष्ट है कि मुसलमान बादशाहों ने अपनी क़ौम से अधिक हिन्दू क़ौम के बढ़ाने की कोशिश की थी, किन्तु आर्य्यसमाजी लोग उन्हीं दानी धर्मात्मा बादशाहों को बदनाम करते हैं और कहते हैं कि मुसलमान बादशाह बड़े ज़ालिम थे (इसमें सन्देह ही क्या है, ख़्वाजा सा० ने हिन्दू रियासतों के अधिक होने से जो यह नतीजा निकाला है कि मुसलमान बादशाह हिन्दू क़ौम को बढ़ाने का प्रयत्न किया करते थे कितना हास्य, नहीं नहीं, लज्जाप्रद है, हिन्दुओं के मुल्क में इतने थोड़े समय में इतने अधिक मुसलमानों का होजाना ही उनके कट्टरपन तथा जुल्म का प्रत्यक्ष प्रमाण है)

हिन्दू रियासतों में खुल्लम खुल्ला पं० मदनमोहनजी मालवीय के आन्दोलन से हिन्दी भाषा का हुक्म होगया किन्तु मुसलमान रियासतों में हैदराबाद व भूपाल के सिवाय बहुत कम रईसों को उर्दू का ख़याल है (हिन्दी का इतना आन्दोलन करने पर भी अबतक बीसियों बड़ी २ हिन्दू रियासतों में उर्दू जारी है पर कितनी मुसलमान रियासतें हैं जहां हिन्दी का दख़ल है ? ज़रा ख़्वाजा सा० जांच तो करें, शोक है उनके इस तास्सुब पर)

ऐसे ही मुसलमान बादशाहों पर यह दोष लगाया जाता कि उन्होंने हिन्दुओं को जबरन मुसलमान बनाया, किन्तु यह बिलकुल ग़लत है, यदि ठीक होता तो आज एक भी हिन्दू

इस मुल्क में बाक़ी न रहता, सब मुसलमान होजाते। किन्तु कुछ मुक़ामों के अतिरिक्त सब जगह हिन्दू अधिक हैं (पाठकगण देखिये ख़्वाजा सा० के तास्सुब को, मुसलमानी समय के इतिहास आदि सब को ख़्वाजा सा० झुठला कर दिन दोपहर ही आंख में धूल डाल रहे हैं। अजी ख़्वाजा साहब! मुसलमान बादशाहों ने हिन्दुओं के साथ जो कुछ किया उसके लिये इतिहास तथा आप लोगों का ७ करोड़ होना ही प्रत्यक्ष प्रमाण है, रहा यह कि एक भी हिन्दू बाक़ी न बचता, सो इसके लिये इतना ही कहना पर्याप्त है कि, जब कि आप सबों ने एड़ी चोटी लगाकर एकदम तबलीग़ इस्लाम की घोषणा करदी है, तब देखना चाहिये कि कोई हिन्दू बचता है या नहीं। अजी हज़रत! यह क़ौम वह है जिस पर आप जैसे अनेकों के इससे भी बढ़कर ज़ुल्म और अत्याचार हुए हैं पर इसकी हस्ती नहीं मिटी)

सारांश यह कि अब आवश्यकता है कि मुसलमान रियासतें भी मुसलमानों के बढ़ाने की ओर ध्यान दें (ध्यान कब नहीं दिया था) जब कि भरतपुर और कश्मीर वग़ैरह हिन्दू रियासतों ने खुला खुली मुसलमानों को हिन्दू बनाने का काम जारी कर दिया है, (बिलकुल झूठ व बनावटी इलज़ाम) तब मुसलमान रियासतों को भी देर न करना चाहिये (आपके लिखने से बहुत पहिले ही मुसलमानी रियासतों में बड़े वेग के साथ यह कार्य्य जारी होगया है) यह कोई राजनैतिक विषय नहीं है जिसमें अंग्रेज़ी सरकार हस्तक्षेप करै, वरन यह १ मज़हबी और निजू बात है।

मैं यह नहीं चाहता कि रियासतों के नवाब अपनी हिन्दू रियाया पर कुछ जब्र करें या इस प्रकार से उन्हें मुसलमान

बनावें कि जो रियाया के अधिकारों के विरुद्ध हो, मेरी इच्छा तो यह है कि इस्लामी नियमों के अनुसार (तलवार स्वीकार करो या धर्म) बहुत नर्मी और प्रेम से उनको इस्लाम की ओर लाया जावे (क्या नर्मी, प्रेम और सच्चाई प्रगट करने पर कोई मुसलमान बनना स्वीकार करेगा ?)

इसकी सूरत यह है कि हरएक रियासत अपने यहां १ महक्मा मुसलमान बनाने का जारी करे, जो तमाम रियासत के रहने वालों की मज़हबी बातों पर विचार करके मुसलमान बनाने के उचित तरीक़े जारी करे। (हिन्दू रियासतों को इस पर ग़ौर करना चाहिये)।

रियासत के मध्यम श्रेणी के सब कर्मचारियों को आज्ञा देना चाहिये कि वे होशियारी और मुनासिब हिकमतों से रियाया को मुसलमान बनाने का प्रयत्न करें (एक दम से बिना किसी हथकंडे के मुसलमान करने में रियाया के भड़क उठने का भय है, इस कारण ख्वाजा साहेब ने ऐसा लिखा मालूम देता है) सब से अधिक अछूत और नीच जाति के लोगों को मुसलमान बनाने के लिये प्रयत्न करना चाहिये।

१—मुझको अल हज़रत खुसरो दक्खिन (नवाब हैदराबाद) से बहुत कुछ आशायें हैं और अल्ला ने उन्हें हज़ूर मारूफ़ की सी सिफ़्त दी है, वह चाहें तो सब कुछ हो सकता है (आपके लिखने की आवश्यकता नहीं वहां आप ही आप होरहा है)

जनाब बेगम साहबा भूपाल की तवज्जह यदि इधर हो जावे तो बेशुमार आदमी मुसलमान हो सकते हैं (उनकी तवज्जह इधर गई हो या न गई हो पर वहां आप का

मनोरथ सफल हो रहा है) बेगम सा०, उनके पुत्र और ओहदेदार मुझ से अधिक इस आवश्यकता को समझ सकते हैं।

नवाब सा० भावलपुर अब्बासी नसल से हैं। अब्बासियों ने इस्लाम की जो सेवायें की हैं वह सब को ज्ञात हैं, समय आ गया है कि अब्बासी शहज़ादे अपने बुजुर्गों के नाम को ज़िन्दा करके दिखावें, भावलपुर के इलाक़े में मुसलमान बनाने का बड़ा मैदान है।

नवाब रामपुर, जावरा, टोंक, पालनपुर और जूनागढ़ आदि को भी इस ओर ध्यान देना चाहिये।

मुझे मंगरोल काठियावाड़ के नवाब सा० शेख़ जहांगीर मियां से पूरा यक़ीन है कि वह इस मैदान में सब से अधिक काम करेंगे।

रियासतों के नवाबों को किस ढंग से काम करना चाहिये, इसकी सलाह मैं नहीं देना चाहता, (सब कुछ बतला तो दिया अब तलवार चलवाना बाक़ी है) क्योंकि हर रईस की रियासत के जो हालात होते हैं उनको वे स्वयं जानते हैं और उन्हीं के अनुसार उन्हें काम करना चाहिये।

जिन रियासतों के ओहदेदारों को यह किताब मिले उन्हें चाहिये कि वे रियासत के हाकिमों को इसकी ख़ास २ बातें सुनायें।

२—दूसरी छोटी २ जागीरों और जमींदारियों के मुसलमान मालिक भी नवाबों के बराबर काम कर सकते हैं, वे अपने आधीन लोगों को जो आज्ञा दें, वे पूरी हो सकती

हैं, अछूत और नीच जाति के लोगों से प्रेम करके उनके बच्चों को इस्लामी तालीम दी जावे और खुद उनको मुसलमान होने का लालच दिया जावे और अपने असर से ईसाई और आर्य्यों को अपने इलाक़े में काम करने से रोका जावे (क्या यही आपकी ईमानदारी है ? अपने धर्म की बातें सुनाइये और आर्य्य तथा दूसरों को भी अपने धर्म की बातें सुनाने दीजिये, फिर देखिये लोग किसे ग्रहण करते हैं)

३—बिरादरियों के चौधरी व पंच बड़ा काम कर सकते हैं उनके अन्दर व्याख्यानदाताओं और बड़े २ रईसों से भी अधिक बल होता है, वे यदि चाहें तो बात की बात में बहुतसे आदमियों को मुसलमान बना सकते हैं, बिरादरी का ज़ोर बड़ी चीज़ है, उनको चाहिये कि नर्मी व हिक्मत के साथ और यदि आवश्यकता पड़े तो बिरादरी का ज़ोर दिखा कर बिना किसी ज़्यादती के नीच जातियों को मुसलमान बनावें।

४—नम्बरदार व ज़ैलदार—इनका प्रभाव भी मुसलमान बनाने में बहुत काम दे सकता है, अपने २ इलाक़े में नम्बरदार और ज़ैलदार स्वतन्त्र हाकिम होते हैं, उनको चाहिये कि इस्लाम का हक़ अदा करें और नीच जातियों को मुसलमान बनाने में लग जावें।

५—बड़ी २ रियासतों के ओहदेदार—ये एक तो अपने हाकिमों का ध्यान इधर आकर्षित कर सकते हैं दूसरे स्वयं भी अपने आधीन लोगों को मुसलमान बना सकते हैं।

इन पांचों क़िस्म के लोगों को अछूत और नीच जाति के लोगों को मुसलमान बनाने और उनके लिये मुसलिम मकतब (पाठशालायें) खोलने का प्रयत्न करना चाहिये।

ऐ भाइयो ! होशियार हो जाओ, दुश्मन तुम्हारे भाइयों को बेदीन व मुरतिद (हिन्दू) बनाना चाहते हैं और इस्लाम तुम को पुकार कर कहता है कि उठो, मेरा हक़ अदा करो, ताकि क़यामत के दिन खुदा व रसूल के सामने तुम लज्जित न हो, (क्या यही अपील हमारे हिन्दू भाई भी न सुनेंगे ? क्या मुसलमानों द्वारा दिन दहाड़े अपनी जाति की लूट होते देखते रहेंगे ? मैं भी यह आप लोगों से विनती करता हूं कि ऐ हिन्दू भाइयो! उठो बहुत सो चुके, ७ करोड़ की चोरी तुम्हारी हो गई, ७ करोड़ अछूत और १ करोड़ अन्य लोगों की चोरी, नहीं २ लूट होने वाली है, अपनी पूंजी की रक्षा करो, नहीं तो शीघ्र ही २२ करोड़ के १४ करोड़ ही रह जाओगे और फिर धीरे २ शेष १४ करोड़ मुसलमानों के शिकार बन जावेंगे)

४—काश्तकार

खेती करने वाले लोगों को नीच जाति और अछूत क़ौमों से मिलने, उनसे काम लेने और उनके साथ काम करने के लिये बहुत मौक़ा होता है, उनका भी कर्तव्य है कि वे उन्हें मुसलमान बनाने का प्रयत्न करें और जब वे मुसलमान हो जावें तो उनके साथ सच्ची भाई के तुल्य हमदर्दी करें।

इस पेशा में माली, बाग़बान और हर प्रकार के खेती करने वाले मज़दूर वग़ैरह शामिल हैं। आलिम लोगों को चाहिये कि वे इन्हें इस्लाम के मसले सिखावें, जिसमें ये हिन्दुओं को मुसलमान बना सकें। साधारण और ग़रीब लोगों में दीन की सेवा का जोश अधिक होता है।

५—दस्तकार

दस्तकारों की जमाअत बहुत बड़ी है, सोने, चांदी, लोहे, मिट्टी, लकड़ी, पत्थर, रुई, कपड़े और कागज़ के काम करने वाले, तसवीर खींचने वाले, और हर प्रकार के कारीगर तमाम शहरों और देशों में पाये जाते हैं, आलिमों को चाहिये कि पहिले उन्हें इस्लामी मसलों से आगाह करें पीछे उन्हें मुसलमान बनाने का काम करने के लिये प्रोत्साहित करें, ये लोग बहुत अच्छी तरह और सच्चे जोश से इस काम को कर सकते हैं।

६—तिजारत करने वाले

प्रोफेसर आरनल्ड ने लिखा है कि इस्लाम को बुजुर्गों और तिजारत करने वालों ने फैलाया था, अब वह समय है कि तिजारत करने वाले अपने कर्त्तव्य को भूल गये हैं और जानते भी नहीं कि उनके पूर्वजों ने क्या २ काम किये थे, आवश्यकता है कि ये लोग अपने पुराने कर्त्तव्य को याद करें और मुसलमान बनाने का कार्य्य फिर से आरम्भ करदें।

थोक बेचने वालों के पास दूर २ से व्यापारी आते हैं, उन को चाहिये कि प्रत्येक व्यापारी को इसलाम का सन्देसा दें। खुर्दा बेचने वालों का सम्बन्ध साधारण ग्राहकों से होता है, दूकान पर बैठे दावत इसलाम का काम कर सकते हैं। न पैसे का खर्च है और न समय का और मुफ़्त में सवाब (पुण्य) मिलता है, उनको चाहिये कि जब नीच जाति के लोग कोई चीज़ लेने आवें तो बड़े प्रेम और नर्मी से उन्हें मुसलमान बनने का लालच दें और मुसलमानों में जो बराबरी का बर्ताव होता है वह उन्हें बतावें।

फेरी करने वाले दुकानदारों को बड़ा मौक़ा है वह घरों में जाकर स्त्रियों को इस्लाम की खूबियां बयान कर सकते हैं, किसी दूर के मुल्क में जाकर भी इस्लामी दावत दे सकते हैं, इस्लाम इन्हीं घूमने वाले सौदागरों ने फैलाया था, दल्लाली का पेशा भी इस्लाम की दावत के लिये उचित है। जो लोग दल्लाल होते हैं उन्हें हर दूकान पर जाना पड़ता है, चार बातें व्यापार की करें तो एक इस्लाम की बात भी सुना दें।

(क्या हिन्दू लोग अपनी स्त्रियों को फेरीवालों को अपने घर बुलाने व उनसे वस्तुयें लेने से न रोकेंगे ? कितनी हिन्दू स्त्रियां इन फेरी वाले मुसलमान सौदागरों से भ्रष्ट की जाती हैं यह किसी हिन्दू ने सोचा है ?)

७—नौकर पेशा लोग

दफ़्तरों के बड़े ओहदेदार यदि आर्य्य हों तो वे बड़े जोश से काम करते हैं। मुसलमान ओहदेदारों को चाहिये कि वे भी आर्य्यों की तरह अपने सच्चे मज़हब के फैलाने का ध्यान रक्खें। अपने अधीन लोगों को इस्लाम की ओर लालच दिलाने का पूरा अवसर उनके पास है।

सब से अधिक और उत्तम काम पटवारी कर सकते हैं उनको हर गांव में जाना होता है, यदि वे नीच जाति के लोगों को इस्लाम की दावत दें तो बड़ा लाभ होगा।

पटवारियों की तरह देहाती पोस्टमास्टर भी सरलता से काम कर सकते हैं। जब कोई नीच जाति का हिन्दू डाकघर

में आवे (जब कि वह सरकारी मकान और सरकारी ड्यूटी पर होगा) तो उससे दो बातें इस्लाम की कर लेनी चाहिये। धीरे २ उसका प्रभाव पड़ेगा।

देहात के पुलिस अफसर व सिपाही नर्मी और प्रेम से नीच लोगों को मुसलमान करना चाहें तो सफलता हो सकती है।(सरकार से तनख्वाह पावे काम मुसलमानों का करे कैसा अन्धेर !)

नहर के मुलाज़िमों को भी देहात में जाना पड़ता है, वे भी नीच जाति के लोगों को मुसलमान बनाने का काम कर सकते हैं।

डाक्टर और कम्पाउन्डर लोगों का साधारण मनुष्यों से सम्बन्ध रहता है, उनको चाहिये कि रोगियों का ऐसे प्रेम से इलाज करें जिससे मुसलमानों का भ्रातृभाव उन पर प्रगट हो और मुसलमान होने का उन्हें लालच दिया जावे।

खुफ़िया पुलिस के आदमी इस्लामी खबरें पहुंचाने का काम भी कर सकते हैं और दावत इस्लाम का फ़र्ज भी उन्हें अदा करना चाहिये क्योंकि उन्हें जगह २ जाना पड़ता है।

खानों, मिलों और कारखानों के वे बड़े २ ओहदेदार, जिनके नीचे कुछ आदमी हों, बड़ी सफलता से मुसलमान बना सकते हैं, क्योंकि मज़दूर बहुधा नीच लोग होते हैं, यदि वे मुसलमान बनाने की कोशिश करें तो हज़ारों मज़दूर मुसलमान हो सकते हैं।

अंग्रेज़ों के खानसामे व बहरे अंग्रेज़ों के ईसाई नौकरों और खासकर भङ्गियों को मुसलमान बनाने की कोशिश करें।

(भंगियों को मुसलमान बना कर ख्वाजा सा० केवल उन्हें भ्रष्ट ही करना चाहते हैं, क्योंकि उनके शादी विवाह के लिये तो आप अपनी इसी किताब "दाइये इस्लाम" में इन्कार कर चुके हैं फिर उनके हिंदू बने रहने में उनकी क्या हानि है ?)

रेलवे कर्मचारियों को भी मुसाफ़िरों में तबलीग़ इस्लाम करनी चाहिये, वे बहुत अच्छा और प्रभावशाली काम कर सकते हैं।

याद रहे कि उपरोक्त ढँगों से काम करने में पग २ पर हिन्दू, आर्य्य और ईसाई लोग छेड़ छाड़ करेंगे, बहुधा उनकी नौकरी, पेशा और रोज़गार पर भी आबनेगी, इस कारण दावत इस्लाम का काम बहुत बचाव व होशियारी से करना चाहिये, कि जिसमें शत्रुओं की चोटों से बचे रहें और यदि कुछ हानि भी पहुंचे तो खुदा की राह पर उसे सहन करना चाहिये, अल्लाह मदद करैगा और अपने ग़ैबी खज़ाने से उन्हें रोज़ी देगा, किसी बात से डरना या कम-हिम्मत न होना चाहिये, पहिले तो मुसलमानों ने इस मैदान में अपनी और अपने बाल बच्चों की जानें तक देदी हैं, घरबार बरबाद करदिया है, मुसलमान तो हर समय परीक्षा में हैं, किसी दशा में भी उन्हें निराश न होना चाहिये, आवश्यकता है कि मुसलमान एक दूसरे की मदद करने पर तय्यार हो जावें।

(न केवल निजी नौकर किन्तु सरकारी नौकरों को भी सरकारी इमारतों तक में सरकारी ड्यूटी पर होते हुये भी मुसलेमान बनाने के लिये उभारा गया है, यदि उपरोक्त महकमों के मुसलमान आफिसर व कर्मचारी मुसलमान बनाने का कार्य आरम्भ करदेंगे तो हिन्दुओं की रक्षा कहां और कैसे

होगी, पाठक विचार करें। हिन्दुओं को चाहिये कि इस प्रकार से अन्याय व अत्याचार करते हुये किसी सरकारी आफिसर या कर्मचारी को पावें तो शीघ्र इसकी रिपोर्ट सरकार में करें, यदि वे चुप रहे और नीच जाति के लोगों को ये लोग मुसलमान बनाते रहे, तो कबतक हिन्दू-जाति जीवित रह सकती है स्वयं विचार करलें)

८- राजनैतिक लीडर, सम्पादक, कवि व लेखक

इन तमाम लोगों का काम दिमाग़ी व इल्मी है। ख़िलाफ़त के लोगों को यह ख़याल छोड़ देना चाहिये कि यदि वे मुसलमान बनाने का काम करेंगे तो हिन्दू नाराज़ हो जावेंगे, (पानी अब सर से ऊंचा पहुंच चुका है) १६ मार्च को दिल्ली में सभा हुई थी जिसमें हिन्दू, मुसलमान और सिक्ख सब जमा थे। डाक्टर अन्सारी उस सभा के प्रधान थे, उस सभा में हकीम अजमलखां साहेब ने बड़ी नर्मी और संजीदगी से फ़रमाया था कि मैं मुसलमान हूं और मुसलमानों को मुर्तिद (हिन्दू) होने से बचाना मेरा कर्तव्य है और मैं इस काम की मदद करना मुल्की कामों के लिये हानिकारक नहीं समझता।

हकीम साहेब के इस व्याख्यान के विरुद्ध देशबन्धु साहेब ने बड़े कड़े शब्दों में भाषण दिया और सरदार गुरुबख्शसिंह सा० ने कहा कि मेरे पास १ हिन्दू साहेब बैठे हैं जो कहते हैं कि मैं डण्डे और छुरी से काम लूंगा, यानी मुसलमानों पर डण्डे और छुरी चलाऊंगा, (नितान्त झूंठ) इस पर सरदार साहेब ने बहुत अफ़सोस किया और कहा कि जब ऐसे विचार हो गये हैं तो एकता की क्या आशा हो सकती है ?

सारांश मुसलमानों को तो छुरी और डण्डा चलाने की आवश्यकता नहीं है, उनको तो अपने भाइयों को हिन्दू होने से बचाना और दूसरे अछूत हिन्दुओं को मुसलमान बनाना है। उनको किसी से लड़ना झगड़ना नहीं है, हां लड़ाई ख्वाह-मख्वाह सर पर आ जावे तो उसे सहन करना और मैदान से पीछे न हटना चाहिये। (खूब ! ख्वाजा सा० ने कैसी पेशबन्दी की है, मलाबार, मुल्तान, अमृतसर, अजमेर, सहारनपुर, आगरा, गोंडा और शाहजहानपुर आदि में हिन्दुओं ही ने छुरे, लाठी, तलवार और बन्दूक चलाई होंगी ? हिन्दुओं को जान से मार डालने, मुसलमान बनाने, उनकी दूकानों को लूटने, मन्दिरों को जलाने, मूर्तियां तोड़ने, स्त्रियों पर अत्याचार करने आदि के निन्दनीय कार्य्य भी हिन्दुओं ही ने किये होंगे ? शोक ! उपरोक्त सारे अत्याचार करके भी यही कहा जाता है कि मुसलमान तो दुधपिये बच्चे हैं वे कुछ जानते भी नहीं, हां हिन्दू उन पर आक्रमण करने की तैयारी कर रहे हैं। पर उपरोक्त नगरों की मिसालें सामने हैं उनके होते हुये भी क्या आंखों में धूल डाली जा सकती है ?)

ख़िलाफ़त के लीडरों को चाहिये कि एकता बनाये रखने के साथ ही साथ दीन की रक्षा और वृद्धि का फ़र्ज भी अदा करें और मुसलमान बनाने का कार्य्य सुसंगठित रूप से जारी कर-दें जिसमें सारे हिन्दुस्तान की ख़िलाफ़त कमेटियां मुसलमान बनाने का कार्य करने लगें (अक्सर जगह ख्वाजा साहेब की सलाह के अनुसार ख़िलाफ़त कमेटियों ने कार्य्य आरम्भ कर दिया है)

ख़िलाफ़त ने मुसलमानों में एक विशेष प्रकार का संगठन उत्पन्न कर दिया है और खुदा की फ़ज़ल से अब तुर्कों की

भी सुलह हो गई इस वक्त खिलाफ़त कमेटियों को इस्लाम की रक्षा व बृद्धि का कार्य्य हाथ में लेना चाहिये। (ठीक है, इसीलिये हिन्दुओं ने खिलाफ़त फण्ड में लाखों का चन्दा दिया, उसके सभासद् बने और जेल तक गये। हिन्दू लोग अच्छे उल्लू बने। अब 'लाला की जूती उन्हीं के सर' वाली मसल इन पर खूब चरितार्थ होती है)

अमॅइत उलॅमा के अक्सर लोगों का तो इधर ध्यान आकर्षित हो गया है, जो शेष हैं उन्हें भी इधर शीघ्र ध्यान देना चाहिये।

जो मुसलमान कांग्रेस के लीडर या काम करने वाले हैं उनको इसी आंदोलन द्वारा स्वराज्य प्राप्त करना चाहिये। यदि सब अछूत जातियें मुसलमान हो जावें तो उनका पल्ला हिन्दुओं के बराबर हो जावेगा और स्वराज्य प्राप्त होने पर ये हिन्दुओं के गले में चक्की का पाट न रहेंगे, जिनको उठाकर हिन्दुओं को चलना पड़े, वरन् वे स्वयं अपने पैर खड़े हो सकेंगे। हिन्दू २२ करोड़ हैं, मुसलमान केवल ८ करोड़ हैं यदि ६ करोड़ अछूत मुसलमान हो जावें तो फिर उनकी तादाद भी १४ करोड़ हो जावे और फिर उनमें इतनी निर्बलता न रहे जो वे हिन्दुओं के लिये वारे खातिर हों। इस वास्ते कांग्रेस के मुसलमान लीडरों को सब से अधिक अछूत हिन्दुओं को मुसलमान बनाने का प्रयत्न करना चाहिये (इन दिनों जगह २ जो झगड़े हुये उनमें मुसलमानों की निर्बलता खूब देखने में आई, अब १४ करोड़ हो जावेंगे तब संभव है इसी प्रकार की और निर्बलता आ जावै। ख्वाजा सा० ६ करोड़ अछूतों पर ही अधिक क्यों ज़ोर देते हैं २२ करोड़ के २२ करोड़ सभी को क्यों लेने का प्रयत्न नहीं करते और फिर

तब तो मुसलमानी स्वराज्य निश्चय ही प्राप्त हो जावेगा) इनका काम यही है कि अपने २ इलाक़ों की कांग्रेस कमेटियों द्वारा उन जातियों की रिपोर्ट तैयार करें जहां इस्लाम की वृद्धि की आवश्यकता है ताकि इस्लाम के प्रचारक वहां काम कर सकें। रिपोर्ट के अतिरिक्त उनको यह भी चाहिये कि हिन्दुओं में मुसलमानों के खिलाफ़ जोश या ग़लत-फ़हमी न पैदा होने दें (यानी उन्हें बुद्धू बनाकर, जैसे अजमेर के २-४ हिन्दू कांग्रेस कार्य्यकर्त्ताओं को बनाया गया है, अपना उल्लू सीधा करें)

मुसलिम समाचार पत्रों और मासिकपत्रों का फ़र्ज़ है कि लगातार ऐसे लेख लिखें कि जिनसे इस्लामी प्रचारकों को माली व अमली सहायता मिले और क़ौम में जोश मुसलमान बनाने के लिए पैदा हो।

शुद्धि न लिखो इर्तदाद लिखो—यह बात सब से अधिक ध्यान देने की है कि मुसलिम समाचारपत्रों को आर्य्यों के शब्द "शुद्धि" को इस्तेमाल न करना चाहिये उसके बदले इर्तदाद व मुर्तिद लिखना ठीक है, क्योंकि शुद्धि के अर्थ 'पाक' होने के हैं, अतएव यदि मुर्तिद होने को मुसलमान अपनी क़लम या ज़बान से पाक होना लिखेंगे तो बहुत बड़ा पाप होगा, हां यदि अशुद्धि लिखा जावे तो ठीक है यानी शुद्धि के पहिले अलिफ़ लगा दिया जावै।

मुसलिम प्रेसों के लिये यह बात बहुत ध्यान देने की है कि मौजूदा जोश ठण्ढा न पड़ जावै, इसको सदा स्थिर रखने और लीडरों को जगाते रहने की आवश्यकता है।

मुसलिम कवियों को भी इधर ध्यान देना चाहिये, उनको

सरल शब्दों में ऐसी कविता करनी चाहिये जिसमें मुसलमानी अक़ीदे नमाज़ रोज़ा के बयान हों, अभी जितनी इस्लामी कवितायें मौजूद हैं उन्हें फिर से तरतीब देकर और पूरी करके छापना चाहिये।

इस्लामी स्वांग—हिन्दुओं में ड्रामा के ढंग पर स्वांग का दस्तूर है, स्वांगों में हिन्दुओं की लड़ाई के हाल और अन्य हिन्दू सभ्यता की बातें किस्सों के ढंग पर दिखाये जाते हैं, देहात में इन स्वांगों का बड़ा शौक़ है, बाज़ार में मलखान की लड़ाई के नाम से एक पुस्तक बिकती है, इसको मुसलिम कवियों के पास पहुंचाना चाहिये ताकि वे देखें कि जिन मलखाना राजपूतों को मुर्तिद (हिन्दू) बनाने का प्रयत्न किया जारहा है उनके ख़यालात व हालात क्या हैं और उन्हीं ख़यालात के आधार पर मुसलमानी बहादुरी के क़िस्से स्वांग के ढङ्ग पर लिखने चाहियें। स्वांग करने वाले आमतौर से मुसलमान हैं। मेरे इलाक़े में नसीरा नाम का एक विख्यात स्वांगिया है जिसके गाने और नाच को हज़ारों हिंदू व मुसलमान बड़े शौक़ से देखते व सुनते हैं। मैंने उससे इस्लामी स्वांग करने को कहा, तो उसने उत्तर दिया कि यदि हमको इस्लामी स्वांग लिख दिये जावें तो आयन्दा हम इस्लामी स्वांग ही किया करेंगे और हिन्दू स्वांग छोड़ देंगे। उसने यह भी कहा कि स्वांग करने वाले अधिकतर मुसलमान हैं और वे सहर्ष क़ौमी ख़िदमत करने को तय्यार हो जावेंगे (इसके लिए हिन्दुओं को क्या करना चाहिये, सब से सरल उपाय यही है कि उन्हें बुलाना बंद करदें)

सम्भव है आलिम लोग इस प्रस्ताव के विरुद्ध हों किन्तु मैं प्रार्थना उन लोगों से करता हूं जो गाने बजाने और स्वांग

को नाजायज़ नहीं समझते और मैं भी उन्हीं में हूं। (क्यों न हो इस्लाम तो फैलता है)

मुसलमान पुस्तकें लिखनेवालों का भी फ़र्ज़ है कि सब काम छोड़कर बस इसी ओर लग जावें। मुसलमान बनाने के तरीक़े किताबों से छानछून कर प्रकाशित करें, यही नहीं वरन् मुसलमानों की बहादुरी के हालात भी तय्यार करने चाहियें, जिन्हें सुनने से हिन्दू राजपूतों पर प्रभाव पड़े। मुसलमानों के भ्रातृभाव की मिसालें भी लिखना चाहिये जो अछूतों को सुनानी चाहियें, इस्लाम की रक्षा के लिये उनके अक़ीदों के छोटे २ ट्रैक्ट लिखने चाहियें जो मुसलमानों में खूब बांटे जावें। ग़रज़ कि समय आगया है कि वे अपने दिल व दिमाग़ और इल्म को इस तरफ़ लगावें और साबित करदें कि मुसलमानों का हरएक गिरोह इस्लाम के प्रचार में लग गया है और कलमा "ला इलहइल्लिला" की स्टीम से जो मेशीन चल रही है उसके सब पुर्ज़े पूरी तरह से अपने २ काम में लगे हुये हैं।

९—डाक्टर व हकीम

स्वतन्त्र हकीम व डाक्टर मुसलमान बनाने की ओर अपना ध्यान दें तो उनके प्रभाव से बहुत काम होसकता है। देशी हकीमों का आप लोगों पर बहुत प्रभाव होता है। हिन्दू लोग भी हकीमों से इलाज कराते हैं, यदि उनके अन्दर इस्लाम की वृद्धि का जोश हो तो दीन की सेवा बहुत कर सकते हैं।

१०—गाने वाले

क़व्वाल हर जगह मौजूद हैं, क़व्वाली में हर प्रकार के हिन्दू लोग शामिल होते हैं। यदि क़व्वाल लोग इस्लामी

तौहीद की ग़ज़लें याद करें और इस्लाम की वृद्धि के ख़याल से उन्हें गायें तो अल्ला ताला असर पैदा करेगा।

हर प्रकार के गाने वाले व बाजे बजाने वालों को तय्यार करना चाहिये कि हर मजलिस में १, २ चीज़ें इस्लामी शान की ज़रूर गावें। गाने वाली रण्डियों को भी ऐसी ग़ज़लें याद कराई जावें।

सम्भव है कि आलिम लोग इसमें आपत्ति डालें, इसलिये अच्छे गले के मुसलमान लोगों की टोलियां बनानी चाहियें, जो जगह २ इस प्रकार की ग़ज़लें गाते फिरें, हिन्दुस्तान में गाने का व्याख्यान के मुक़ाबले में अधिक प्रभाव पड़ता है, गाने वालों को इस आन्दोलन में अवश्य शामिल करना चाहिये जो लोग इसे पसन्द न करें उनके क़ायल करने के लिये मैं हुज्जत नहीं करता। मेरा कहना केवल उन लोगों से है जो इसको ठीक समझते हैं।

११—भीख मांगने वाले

मुसलमानों में भिखारी बहुत अधिक हैं। क़ौम उनको ठीक करना चाहती है पर वे ठीक तो जब होना होगा हो जावेंगे। इस समय तो उन को काम का आदमी बनाना चाहिये और वह यह है कि उनको इस्लाम की वृद्धि की आवश्यकता बताई जावे और उनको कहा जावे कि वे इस प्रकार से कार्य करें।

जो फ़क़ीर भिखारी का काम करते हैं उनको ऐसी २ सदायें (आवाज़ें) सिखाई जावें, जिनके कहने से इस्लाम की खूबी ज़ाहिर हो। जो गाकर भीख मांगते हैं उनको भी इस प्रकार के गाने याद कराये जावें, कि जिनसे इस्लाम की खूबियां प्रगट हों।

अन्धे भीख मांगने वालों का गला अच्छा होता है, उनको विशेष रीति से इस प्रकार की ग़ज़लें याद कराई जावें जिनसे जनता पर प्रभाव पड़े।

मूंडचिरे फ़क़ीर वे होते हैं जो अपने शरीर में घाव लगाकर भीख मांगते हैं, उनसे भी काम लेना चाहिये, चूड़ियां बजाने वाले फ़क़ीर नज़ीर अकबराबादी की कविता पढ़ते हैं, अब उनको इस्लामी कविता याद कराई जावें। जो गदागर फ़र्ज़ी भिखारी बनजाते हैं, वे ख़बर लाने का काम अच्छा कर सकते हैं और भीख मांगने वाली स्त्रियां भी घरों में जाकर ख़बरें लाने का काम बहुत अच्छा कर सकती हैं।

१२—ख़बर-रसानों का काम

इनके बारे में पहिले व्यौरेवार लिख दिया गया है अब फिर लिखने की आवश्यकता नहीं। हां इतना लिखना ज़रूरी है कि यदि ख़बर लाने का महक्मा क़ायम हो गया तो केन्द्र का बल बहुत बढ़ जावेगा और यह महक्मा केवल इस्लाम की वृद्धि का ही काम न करेगा वरन् प्रत्येक इस्लामी आन्दोलन को इससे लाभ पहुंचेगा। मुसलमानों को इसमें ढील न करना चाहिये। ऐसा न हो कि मुसलमान तो सोचते ही रहें और दुश्मन लोग इसको करके दिखादें।

क़ानूनपेशा के लोग

गिरोहों के विभाग करते समय वकीलों का ज़िकर रह गया; यह गिरोह क़ौम का सब से अधिक ज़रूरी है। ख़िलाफ़त व कांग्रेस में इस जमाअत ने सब से अधिक काम किया, इस गिरोह को जनता से रात दिन मिलने का अवसर मिलता

है, इनको भी इस्लाम की वृद्धि का काम करना चाहिये, बल्कि इस गिरोह को तो रक्षा व प्रचार के सारे प्रबन्ध अपने हाथ में लेना चाहिये।

काम का विभाग

काम बांटते समय इस बात का ध्यान रक्खा जावे कि एक जमाअत (गिरोह) के हाथ में जो काम या अधिकार हों उसमें दूसरे गिरोह के लोग हस्तक्षेप न करें।

मुसलमानों के कामों में सदा यह त्रुटि रहती है कि वे काम को बांटना नहीं जानते। एक ही आदमी के हाथ में कई कई अधिकार दे देते हैं, जिसका परिणाम यह होता है कि आपस में एक दूसरे से खिचा खिची होजाती है।

काम बांटते समय यह ध्यान रखना चाहिये कि उस गिरोह के प्रबन्धक तजुर्बेकार और ईमानदार हों। बड़े २ आदमियों को उनकी ख्याति के कारण ही प्रबन्धक न बना देना चाहिये, इससे बहुधा बड़ी हानि होती है। प्रबन्धक वे होने चाहियें जिनके पास उस काम के अतिरिक्त घर बाहर कहीं का काम न हो। चाहे वे विख्यात हों या न हों।

अमले के प्रबन्धकों को छोटे २ मक्तबों (पाठशालाओं) का खोलना बहुत ज़रूरी है जहां नौमुसलिमों के बालकों को इस्लाम की ज़रूरी २ बातें बताई जावें।

दूसरी ज़रूरी बात यह है कि व्याख्यान देने वालों, प्रबन्धकों और शास्त्रार्थ करने वालों की अलग दो जमाअतें नियत की जावें एक ही से दो काम लेने उचित नहीं वरन् अधिक हानि होती है।

इस आंदोलन में सब से अधिक इस बात का ध्यान रखना चाहिये कि शिया, सुन्नी, सूफ़ी और वहाबियों के आपस के मतभेद की बातों को इसमें न लाया जावे। इसका उपाय यही है कि हर फ़िरक़े के कारकुन अलग २ नियत किये जावें। एक दूसरे से मिलना बहुत हानिकारक होगा।

गाने की एक शाखा ज़रूर होनी चाहिये, आलिमों को इस में आपत्ति हो तो मशायख़ की ओर से अलग यह शाखा स्थापित करना चाहिये और इसकी सूचना केन्द्र को दी जावे ताकि उन्हें सब बातों की सूचना मिलती रहे।

किन २ जातियों व स्थानों में काम किया जावे

किन २ जातियों और स्थानों मे काम किया जावे इसका निश्चय कार्य्य करने पर हो सकेगा। मगर मेरे ख़याल में सब से अधिक आवश्यकता नीच जातियों में काम करने की है, विशेषकर चमार व भंगियों में पूरे बल से काम करना चाहिये, बहुतसे चमार ईसाई हो गये हैं, हम उनको मुसलमान बना सकते हैं या जो ईसाई नहीं हुये उनको मुसलमान बनाने में सरलता होगी। गोन्ड, भील, कंजर और घूमनेवाली जातियों को इस्लाम का सन्देशा सुनाना चाहिये।

रियासत हैदराबाद दक्खिन में बहुत बड़े पैमाने मे काम करना चाहिये। वहां आसानी से लाखों आदमी मुसलमान हो सकते हैं (सचाई फूटकर निकल आई। मुसलमान राजा होने से बेचारे ग़रीबों का धर्म भ्रष्ट करने में अवश्य आपको आसानी है)। मलाबार और मद्रास के इलाक़ों में भी ध्यान देना चाहिये।

सिन्ध, गुजरात, काठियावाड़ ऐसे मैदान हैं कि यहां हर-एक आंदोलन बहुत जल्द फलने फूलने लगता है। इन जगहों में पीरों और आग़ाख़ानी मिशन को शामिल करना ज़रूरी है।

बंगाल के अनगणित अनपढ़ मुसलमानों को पक्का करना ज़रूरी है नहीं तो बहुत भय है।

ब्रह्मा में बड़ा मैदान है। वहां की स्त्रियों से शादी करने से इस्लाम की खूब वृद्धि हो सकती है, ब्रह्मा में रोज़गार भी बहुत है, बेकार मुसलमान वहां जावें रोज़ी भी कमावें और शादियां भी करके स्त्रियों का मुसलमान बनावें, ब्राह्मी लोगों में तास्सुब नहीं होता, वहां शादियों के द्वारा इस्लाम फैलाना बहुत सरल है।

(इतना लिखकर ख़्वाजा सा० ने एक पंक्ति में बहुतसी बिन्दियें देकर छोड़ दिया है। इसका तात्पर्य या तो इत्यादि २ का होता है या यह हुआ करता है कि लेखक को कुछ और लिखना है किन्तु किसी कारण या संकोच वश नहीं लिखता और पाठकों पर छोड़ देता है, ज्ञात नहीं कि ख़्वाजा सा० ने किस अभिप्राय से ऐसा किया है। यहां पर इत्यादि की कोई आवश्यकता नहीं प्रतीत होती, सम्भव है इससे भी अधिक महत्व की कोई बात मुसलमान बनाने की लिखना चाहते हों, जैसा कि सुना जाता है कि प्रथम संस्करण में लिखा था, किन्तु संकोच-वश उसे न लिखकर बिन्दियें दे दी हैं। ख़ैर उनका अभिप्राय कुछ हो, पाठक भी ख़्वाजा सा० के बताये हुये हथकण्डों को पढ़कर अपनी इच्छानुसार इस जगह बिन्दियें देने का अभि-प्राय निकाल लें)

हिन्दू मुसलमान देशी रियासतों में, जहां मज़हब बदलने की क़ानूनी मनाही न हो, प्रचार का काम अच्छी तरह हो सकता है।

सारांश प्रत्येक शहर, क़सबा और गांव में व प्रत्येक कारखाने में बल्कि प्रत्येक घर में मुसलमानी धर्मप्रचार व मुसलमान बनाने के अवसर प्राप्त हैं। मुसलमानों को उचित है कि आलिमों पर इस काम को न छोड़दें किन्तु ध्यान रक्खें कि उनका भी कर्त्तव्य है और वे भी यह काम कर सकते हैं।

न कहीं दूर जाने की आवश्यकता है और न चन्दा जमा करने की, न सभा क़ायम करने की ज़रूरत है और न प्रचारक को मौलवी बनने और बड़ी योग्यता प्राप्त करने की, इस्लाम का प्रचार तो बहुत सरल है, प्रत्येक मनुष्य उसे कर सकता है यदि वह करना चाहे। केवल बकवास करने या एतराज़ जड़ने की आदत न होना चाहिये। जैसा कि आजकल बाज़ मुसलमान लोग सिर्फ़ ताना देने और दूसरों को बुराई करने के सिवा और कुछ नहीं करते, केवल यही कहते हैं कि मौलवियों ने यह त्रुटि की, मशायख़ यह बात भूल गये, और लीडर कुछ ध्यान नहीं देते। कोई इनसे पूछे कि तुम ख़ुद क्या करते हो, केवल चन्दा दे देने से कर्त्तव्य पूरा नहीं होता, ज़बान से भी काम करो, क़दम से भी काम करो और समय भी इस कार-ख़ैर में लगाओ।

उपरोक्त सारी पुस्तक के लिखने से मेरा यह अभिप्राय है कि मुसलमानों के दिल, दिमाग़ और ज़ेहन को सोचने और काम के ढंग निश्चय करने का एक रास्ता मालूम हो जावे और हर गिरोह में मुसलमानी धर्म-प्रचार और मुसलमान बनाने का शौक़ पैदा हो जावे।

मनुष्य का काम केवल प्रयत्न करने का है उसका पूरा करना खुदा के हाथ है, वही नीयत और इरादे का देखने वाला और सीधे रास्ते पर चलाने वाला है और उसी से यह आखरी दुआ है कि इलाही सीधा रास्ता दिखा जिन पर तेरा इनाम है उनके रास्ते पर चला और जिनसे तू नाराज़ है उनके रास्ते से बचा।

(उपरोक्त वाक्य लिखकर ख्वाज़ा हसन निज़ामी सा० ने अपनी पुस्तक समाप्त की है। आगे उन्होंने जो लिखा है उससे ज्ञात होता है कि प्रथम संस्करण विना मूल्य ही बांटा गया है और यह दूसरा संस्करण अफ़रीका की प्रबन्धकर्त्तृ-सभा की प्रेरणा पर छपा है। दफ़्तर का पता लिखा है-हलक़ा मशायख़ बुकडिपो दिल्ली। और टाइटिल की पीठ पर भी "मदर्सा दाइयान इस्लाम" के संबन्ध में कुछ लिखा गया है। हलक़ा मशायख़, मदर्सा दाइयान इस्लाम तथा १, २ मास के भीतर भीतर ही भारतवर्ष के अनेक नगरों में मुसलमानों की ओर से एक ही ढंग के झगड़ों से साधारण से साधारण मनुष्य भी यह नतीजा निकाले विना नहीं रह सकता कि मुसलमानों ने, जो कुछ ख़्वाजा सा० ने लिखा है, उस पर पूरा पूरा ध्यान दिया है, मेरे एक मित्र ने कहा कि मेरी दूकान पर अक्सर फ़क़ीर इन दिनों आये जो बने हुये ज्ञात हुये और जो हमारी आपस की बातें बहुत ध्यानपूर्वक सुनने का प्रयत्न करते थे, यह सब क्या है? भूपाल और हैदराबाद में जिस ज़ोर के साथ मुसलमान बनाने का कार्य्य इन दिनों हो रहा है उसको देखकर कौन आदमी है जो उनके संगठन से इन्कार कर सकता है, इस किताब में जो जो तरकीबें लिखी गई हैं उनमें से लगभग सभी पर मुसलमान लोगों ने ध्यान

दिया है, कार्य्य भी होने लगा प्रतीत होता है। अब प्रश्न यह होता है कि हिन्दुओं को क्या करना चाहिये, रात दिन इन का और उनका चोली दामन कासा साथ है, एक तो हिन्दू वैसे ही बहुत सरल-हृदय के हैं, दूसरे उनके अन्दर छल व कपट नहीं है, तीसरे अक्सर लोग इनका बहिष्कार करना चाहते भी हैं तो इनका धर्म, इनकी सरलता तथा इनकी निर्बलता इन्हें करने नहीं देती। कोई कहता है कि इनसे फल व तरकारी न ख़रीदो, कोई कहता है इनसे दूध मत लो, कोई कुछ कहता है और कोई कुछ, पर जो मनुष्य उपरोक्त पुस्तक को आद्योपान्त पढ़ेगा उसे ज्ञात होजा-यगा कि इन छोटी मोटी बातों से इतने भारी २ षड्‌यन्त्रों का मुक़ाबला करना असम्भव नहीं तो कठिन अवश्य है)

(जब मैं इस पुस्तक की बातों को हिन्दी में लिखने लगा तो कई लोगों ने मुझ से कहा कि उनकी प्रत्येक तरकीब का खण्डन भी साथ के साथ लिखते जाना, पर जब मैं सारी किताब पढ़कर लिखने बैठा तो हैरान होगया कि क्या खण्डन लिखूं। हिन्दुओं में इतना बल नहीं कि वे भी उसी प्रकार से उतने महकमे बनावें और उनके द्वारा अछूतों तथा नीच जाति के लोगों को मुसलमान होने से बचावें, अपनी रक्षा करें और नौमुसलिमों को शुद्ध करें। ख़्वाजा साहब कहते हैं कि ६, ७ करोड़ अछूत हमारी ओर आजावें तो हम और हिन्दू बराबर बराबर होजावें और फिर आपस में एक दूसरे की बराबरी होजावे और स्वराज्य मिलजाने पर हम लोग हिन्दुओं को भार न हों, पर यदि हिन्दू यहां के सब नौमुसलिमों और ईसाइयों को शुद्ध करलें या सारे मुसलमान व ईसाई ठीक रास्ते पर

आकर अपने बुजुर्गों का धर्म स्वीकार करके एक ईश्वर की शरण लें और उसके बताये हुये एक सीधे वैदिक मार्ग पर चलना आरम्भ करदें तो यह मेरा दावा है कि स्वराज्य मिलने में एक क्षण की भी देर न लगेगी। अतएव ऐ मुसलमान और ईसाई भाइयो! यदि आप निश्चय स्वराज्य लेना चाहते हैं तो मेरे उपरोक्त निवेदन पर ध्यान दीजिये। २२ करोड़ हिन्दुओं को ७ करोड़ मुसलमानों या ५० लाख ईसाइयों के साथ मिलने में बहुत विलम्ब लगेगा और कठिनता भी बहुत होगी, किन्तु ७ करोड़ मुसलमानों और ५० लाख ईसाइयों को, जिनमें से अधिकतर हमारे हिन्दू भाई ही हैं, २२ करोड़ के साथ मिलने में बहुत कम समय लगेगा और यह काम बड़ी सरलता से हो भी सकता है, क्योंकि एक तो वे हमारे ही हिन्दू भाइयों के वंश के हैं दूसरे वे इसी देश में पैदा हुये, यहां के ही जल, वायु तथा अन्न से उनके शरीर बने, तीसरे अब हिन्दुओं ने भी उनसे घृणा करना छोड़ दिया और जहां किसी समय उनको छूकर नहाते थे, वहां अब उन्हें अपनी बिरादरी में मिला रहे हैं। अतएव उनको अपने २२ करोड़ हिन्दू भाइयों से मिलने में किंचिन्मात्र भी कठिनता न होगी, हिन्दू सहर्ष उन्हें अब अपने में मिलाने को तय्यार हैं, यदि सच्चे स्वराज्य-भक्त मुसलमान व ईसाई इस गुरुमन्त्र को समझ कर इस सुअवसर से लाभ उठाना चाहें, पर मैं जानता हूं कि स्वार्थ और कट्टरपना ऐसा करने न देगा। इसलिये ख़्वाजा हसन निज़ामी साहब की बताई तरकीबों पर हिन्दुओं को उठते, बैठते, चलते, फिरते, खाते, पहिनते हरसमय ध्यान रखना चाहिये, नहीं मालूम कौन आदमी उनका जासूस हमारे पीछे होवे, नहीं मालूम कौन षड्यंत्र वे रच रहे हों,

उनके महक्मे जासूसी क़ायम होजाने पर क्या हमारा मुसलमान सिपाही, कोचवान, दर्ज़ी, दूध वाला, फल व तरकारी देजाने वाला, घर में चूड़ी पहनाने वाला, फेरी वाला या भीख मांगने वाला हमारे यहां का नमक खाकर हमारे साथ विश्वासघात करेगा या जासूसी का काम करेगा और हमारे यहां के भेद अपने महक्मे जासूसी में देगा ? जिन्हें इस बात पर विश्वास न होता हो उनको अजमेर के २३ जुलाई सन् २३ के हत्याकाण्ड की बातें हिन्दू घायलों से पूछना चाहिये। दश २ पन्द्रह २ वर्ष के पुराने काम करने वाले पल्लेदारों, रंगरेजों, घोसियों और चूड़ीवालों ने अपने परिचित, नहीं २, मित्र और मालिक हिन्दुओं की जो कुछ दुर्गति की उसके लिखने के लिये लेखनी में शक्ति नहीं है)

(ख़्वाजा साहब की तरकीबों पर ध्यान रखते हुए यदि निम्नलिखित बातों पर अमल किया जावे तो अधिक लाभ होगा, क्योंकि मैं अपने हिन्दू भाइयों को उनके हथकन्डों का तुर्की बतुर्की जवाब देने की सलाह नहीं देता और न अपने मित्र के आदेशानुसार उनकी प्रत्येक चाल का प्रतिकार ही लिखना चाहता हूं। उनके लिखने से हिन्दुओं के दिलों में मुसलमानों के प्रति घृणा उत्पन्न होने की सम्भावना है, जो अपना उद्देश नहीं है। नहीं तो कुल पुस्तक का उत्तर केवल दो शब्दों में यह हो सकता है कि ऐसे लोगों से अपना किसी प्रकार का भी संबन्ध न रक्खा जावे, और जिस प्रकार से मुसलमान लोग हिन्दुओं के पेशों की दूकान खोल २ कर उनका बहिष्कार कररहे हैं उसी प्रकार से हिन्दू लोग भी उनका एकदम बहिष्कार करदें, पर जैसा कि मैं ऊपर लिख चुका हूं कि हिन्दू मुसलमानों का चोली दामन का सा साथ होगया है, अब इस प्रकार का

बहिष्कार एक तो कठिन भी है, दूसरे इससे एक दूसरे के प्रति घृणा अधिक उत्पन्न होगी इसलिये हिन्दुओं को अपनी रक्षा ही करना बहुत है)

(हिन्दू संगठन की आवश्यकता को समस्त हिन्दू जनता ने महसूस किया है और अक्सर जगह उद्योग भी हो रहा है, इस समय आवश्यकता इस बात की है कि हिन्दू सभायें नगर २ और ग्राम २ में स्थापित हो जावें और गांवों की सभायें तहसील, तहसीलों की ज़िला, ज़िलों की प्रांत और प्रांत की भारतवर्षीय हिन्दू महासभा के आधीन हों और जिस प्रकार से अंग्रेज़ी सर्कार का प्रबन्ध सुसंगठित रूप से चल रहा है उसी प्रकार से हिन्दू सभाओं को चलाया जावे और समस्त हिन्दू-सभायें निम्नलिखित बातों पर विशेष ध्यान रक्खें—

१—कोई हिन्दू अनाथ बिना सहायता के आवारा तो नहीं फिर रहा है, यदि हो तो उसे समीप के किसी अनाथालय में भेज देना चाहिये।

२—कोई बेवा स्त्री बिना किसी सहारे के तो नहीं है, यदि हो तो उसकी इच्छानुसार उसका उचित प्रबन्ध करना चाहिये।

३—कोई स्त्री या पुरुष अपने घर से लड़ाई करके भागने वाला तो नहीं है, यदि हो तो सभा के कार्य्यकर्त्ता उसे समझा बुझाकर फ़ैसला करा दें।

४—किसी हिन्दू मर्द का सम्बन्ध किसी मुसलमान स्त्री से तो नहीं है, यदि हो तो छुटाने का प्रयत्न करना चाहिये और न छूटने पर हिन्दू शास्त्र के अनुसार वह संबन्ध दृढ़ करा देना चाहिये, यानी उस स्त्री को शुद्ध करके उस पुरुष से उसका विवाह करा देना चाहिये।

५—किसी हिन्दू स्त्री का संबन्ध किसी मुसलमान पुरुष से तो नहीं है, यदि हो तो उसके छुटाने का प्रयत्न करना चाहिये, और उस स्त्री का पुनर्विवाह करदेना चाहिये, यदि वह स्त्री उसी पुरुष के साथ राज़ी हो तो उसे शुद्ध करने का प्रयत्न करना चाहिये।

६—कोई पुस्तक या विज्ञापन हिन्दुओं के विरुद्ध में तो नहीं निकाला गया, यदि निकाला गया हो तो जिस सभा या मनुष्य को प्राप्त हो वह महासभा को भेज दे और महासभा उसके खण्डन का प्रबन्ध करे।

७—कोई लड़का या लड़की मुसलमानों के मद्रसों या स्कूलों में तो नहीं पढ़ते यदि पढ़ते हों तो उनको वहां से हटा कर हिन्दू पाठशालाओं में भर्ती कराना चाहिये, जिस गांव में पाठशाला न हों वहां खोलने का प्रबन्ध करना चाहिये।

८—किसी मुसलमान स्त्री अथवा मर्द को, चाहे वह किसी भी चीज़ के बेचने का कार्य्य करता हो, हिन्दू स्त्रियों में न जाने देना चाहिये।

६—किसी फ़क़ीर या मुल्ला के पास किसी स्त्री या बच्चे को झाड़ा फूंकी वा औलाद मांगने के वास्ते कदापि नहीं जाने देना चाहिये, किसी मनुष्य को सिद्ध समझ कर घर में नहीं आने देना चाहिये, मुसलमान लोग हिन्दू पण्डितों व साधुओं के स्वाङ्ग भरकर लोगों को भ्रष्ट करते फिरते हैं, इसलिये बिना जाने किसी को घर में नहीं घुसने देना चाहिये। मुसलमान स्त्री पुरुषों को कैसा ही काम क्यों न हो स्त्रियों में कदापि नहीं जाने देना चाहिये।

१०—जो हिन्दू स्त्रिय बाहर जाती हैं उनको इकल्ली कभी नहीं जाने देना चाहिये, झुंड में जावें और बाहर एक मर्द उनके

साथ हो, जो हिन्दू स्त्रियें व लड़के मज़दूरी करने मुसलमान मिस्तरियों व छोटे कारखाने वालों के यहां जाते हैं उन्हें वहां नहीं जाने देना चाहिये, क्योंकि प्रायः उनके साथ व्यभिचार किया जाता है और वे ज़बरन मुसलमान बना लिये जाते हैं।

११-प्रत्येक मन्दिर में व्यायामशाला व अखाड़ा खोलना चाहिये वहां महावीरजी की तसवीर होना चाहिये और १ आदमी लाठी सिखाने वाला भी रहना चाहिये, ग्राम २ में सेवकमण्डल बनाना चाहिये और मन्दिरों में दवाइयों का भी प्रबन्ध करना चाहिये। प्रत्येक ग्राम में १५ से २० वर्ष के जितने युवक हों उन्हें कसरत करना, लाठी चलाना आदि सीखाने का प्रबन्ध करना चाहिये)

(उपरोक्त बातों के अतिरिक्त प्रत्येक हिन्दू सभा को अपने आधीन ग्रामों की निम्नप्रकार की सूची अपने पास रखनी चाहिये—

१—प्रत्येक ग्राम में किस २ जाति के कितने घर हैं।

२—कितने अनाथ व लावारिस बच्चे हैं।

३—कितनी बेवायें हैं और उसमें से कितनी बे-सहारे हैं।

४—कौन २ सा पेसा पेशा मुसलमान करते हैं जिसके कारण हिन्दुओं का उनसे संसर्ग रहता है।

५—कितने मंदिर हैं।

६—कितने मदरसे या पाठशालायें हैं।

७—कितने लड़के या लड़कियां पढ़ते हैं, इत्यादि)।

इति।

क्या ख़तरे के घन्टे को नष्ट करदेना चाहिये ?

श्री राजगोपालाचार्य तथा उन्हीं के विचार वाले कुछ सज्जनों का अब भी यही ख्याल है कि मुसलमान चाहे जितना अत्याचार हिन्दुओं पर करें, उन्हें कुछ शिकायत तक न करना चाहिये, उनका कहना है कि क्या हर्ज है यदि १ करोड़ हिन्दू मुसलमान बन जावें, हमारी तादाद फिर भी २१ करोड़ रहेगी, पर जिन्होंने इस विषय पर कुछ भी मनन किया है उनका यह निश्चय है कि उपरोक्त सज्जनों के विचारों से सहमत होजाने पर न केवल १ करोड़ किन्तु शीघ्र ही ७ करोड़ और फिर शेष हिन्दू जाति का नाश अनिवार्य है।

ख्वाजा हसन निजामी 'दाइये इस्लाम' नामी पुस्तक का मुसलमानों में छुपे २ प्रचार करके उन्हें शीघ्र १ करोड़ हिन्दुओं को मुसलमान बनाने की बहुतसी तरक़ीबें बता रहे हैं। उन तरक़ीबों पर अमल भी शुरू होगया है पर यदि उन तरक़ीबों से हिन्दुओं को सचेत किया जाता है तो ऐसी पुस्तक को प्रताप कानपुर नष्ट करदेने की सलाह देता है। खैर यह पुस्तक ऐसे विचार वालों के लिये नहीं है, यह पुस्तक केवल उन के लिये है जो हिन्दू जाति के एक २ बच्चे की रक्षा करना अपना परम कर्तव्य समझता है।

पुस्तक की उपयोगिता का परिचय इसी से हो सकता है कि केवल ३ दिन में उसका प्रथम संस्करण २००० का निकल गया, १ पुस्तक भी अपने यहां न रहगई और कई हज़ार के

आर्डर इस समय हाथ में हैं। कुछ का ख्याल चाहे जो हो पर मेरा विचार तो एक २ हिन्दू बच्चे तक को ख्वाजा साहेब के हथकण्डों से सचेत कर देने का है। इसी अभिप्राय से दूसरा संस्करण ५००० का निकाल कर ≡) के बदले =) में देना निश्चय किया है। गुजराती में १ सज्जन ने ५००० छपाकर बांटने के लिये आज्ञा मांगी है। क्या ही अच्छा हो कि उर्दू, बंगला व मद्रासी और विशेषकर ब्राह्मी भाषा में भी अनुवाद होजावें, क्योंकि ब्राह्मी लोगों को मुसलमान बनाने और उनकी देवियों को अपहरण करने के लिये विशेष रूप से बल दिया गया है।

इस संस्करण में बहुत कुछ संशोधन किया गया है और जो २ त्रुटियां प्रथम संस्करण में ज्ञात हुईं उन के दूर करने का भी प्रयत्न किया गया है। आशा है कि पहिले की नाईं इस संस्करण को भी जनता अपना कर हमारे उत्साह को बढ़ावेगी।

इतना अल्प मूल्य केवल इसलिये करदिया गया है कि जिसमें दानी महाशय सौ २ पांच २ सौ लेकर ग़रीब हिन्दू जनता में वितरण कर सकें।

निवेदक—

प्रबन्धकर्त्ता
आर्य्य-साहित्य-मण्डल,
अजमेर.

आर्य-साहित्य-मण्डल, अजमेर.

मूल धन ... ... २,००,०००) रु०

प्रति हिस्सा ... ... १०) रु०

उपरोक्त नाम की एक कम्पनी २ लाख रुपये की पूंजी से दस दस रुपये प्रति हिस्सा करके बनाना निश्चय किया गया है। इस संबन्ध मे समाचारपत्रों में सूचना निकलते ही लोगों ने हिस्से लेने और कम्पनी को शीघ्र रजिस्ट्री कराने के लिये धड़ाधड़ पत्र भेजना आरंभ कर दिया है। इस कम्पनी द्वारा न केवल, खण्डन, मण्डन सम्बन्धी किन्तु और भी हर प्रकार की आर्य्य साहित्य की पुस्तकें निकला करेंगी, जिससे जनता को बहुत बड़ा लाभ होगा। यह मंडल बड़े २ शहरों में बुकडिपो भी खोलेगा जिनमे नक़द व उधार किस्तों पर पुस्तकें बेची जावेंगी, किन्तु यह कार्य्य कम्पनी के रजिस्ट्री होजाने पर किया जावेगा। अब आप का कर्त्तव्य है कि शीघ्र इसके हिस्से खरीदें।

इसके सम्बन्ध में अधिक जानकारी के लिये निम्नलिखित पते पर पत्रव्यवहार करें।

ओ३म्

मैनेजिङ्ग डाइरेक्टर,
आर्य्य-साहित्य-मण्डल, अजमेर.

Cecil, Lord Burleigh, knew that England needed peace at home and abroad in order to become rich and powerful again.

There were four problems which had to be settled by Elizabeth at the beginning of her reign, or arose during its course. These were—

(1) The problem of religion.
(2) The problem of Scotland and Mary Queen of Scots.
(3) The marriage question.
(4) The problem of Spain.

(1) THE PROBLEM OF RELIGION. Elizabeth made up her mind that the Pope's power over the English Church, which her father, Henry VIII, had abolished but which Mary had restored, should be abolished again. In 1559 a new Act of Supremacy was passed, and by this Act the Queen became not *Head* of the Church, but *Supreme Governor* of the Church. This is an interesting difference which you may like to think about; a great deal of Henry VIII's troubles had been caused because he had called himself Head of the Church. Then, in the same year, an Act of Uniformity was passed by which it was ordered that services in all churches should be alike and taken from the Prayer Books of Edward VI By the same Act it was ordered that "every person . . . having no lawful or reasonable excuse" shall "resort to their parish church or chapel . . and there to abide orderly and soberly during the time of Common Prayer." It was also ordered that those staying away should be fined 12 pence for every such offence. What Elizabeth had in mind was the ideal of a united England, and she tried to establish a church that would suit all kinds of people. So she chose the middle way, for though the Pope was to have no authority, yet she permitted ornaments in churches and allowed the services to be very similar to those of the Church of Rome.

This settlement did not suit the Roman Catholics. Elizabeth would have left them in peace if some of them had not hatched conspiracies to get Philip of Spain to dethrone her, and if the Jesuits had not come preaching

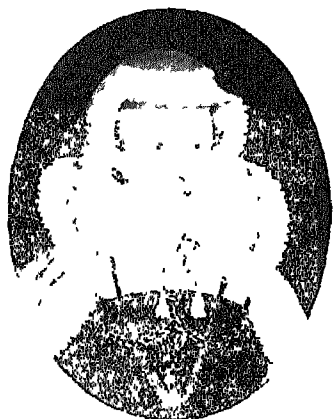
KENILWORTH CASTLE

Castle founded 1115, added to by Henry II, John, and Henry III Once belonged to Simon de Montfort John of Gaunt added to castle Given by Queen Elizabeth to Robert Dudley, Earl of Leicester She visited the castle in 1566, 1568, 1572, and 1575

Courtesy British Railways

against the English Church. So it was that the Roman Catholics were persecuted later in the reign, as were some of the Protestants who did not believe in bishops. Elizabeth did not like these Puritan reformers who wanted to do away with music, surplices and ornaments in the churches, and to abolish the sign of the Cross and other practices.

When in 1565, Archbishop Parker ordered all clergy to

wear surplices, some refused to do so, and these were thrown out of their livings. One of the leaders of these clergy was ROBERT BROWN, who taught that each congregation should make its own rules. His followers were called "Brownists," and it was from these early leaders that the Congregational Church developed. To-day each congregation following this belief has the power to appoint its own minister and to rule its own church.

ALLEGED TO REPRESENT MARY QUEEN OF SCOTS
Artist Thos. Roth (1803–1828)
Courtesy Director and Secretary, Victoria and Albert Museum

(2) MARY QUEEN OF SCOTS. You will remember that a daughter was born to James V of Scotland a few days before he died, and that later Somerset had tried to arrange a marriage between this girl, Mary, and Edward VI, but the Scots sent Mary to France, where she was brought up at the French Court. Mary's mother was Mary of Guise, a pious Frenchwoman and a loyal Roman Catholic. During the time that her daughter was growing up, Mary of Guise acted as Regent of Scotland and gave all the best posts to Frenchmen. The girl became a beautiful young woman, and when she was sixteen was married to the Dauphin of France (that is, to the heir to the French throne). The next year, 1559, the Dauphin became king of France, and thus Mary could claim to be queen of France as well as queen of Scotland.

However, in a very few months Mary's husband died and she left France, a young widow of nineteen, to rule over Scotland. Elizabeth regarded Mary with distrust, for in some ways Mary was really heir to the throne of England, and when she asked for a free passage across

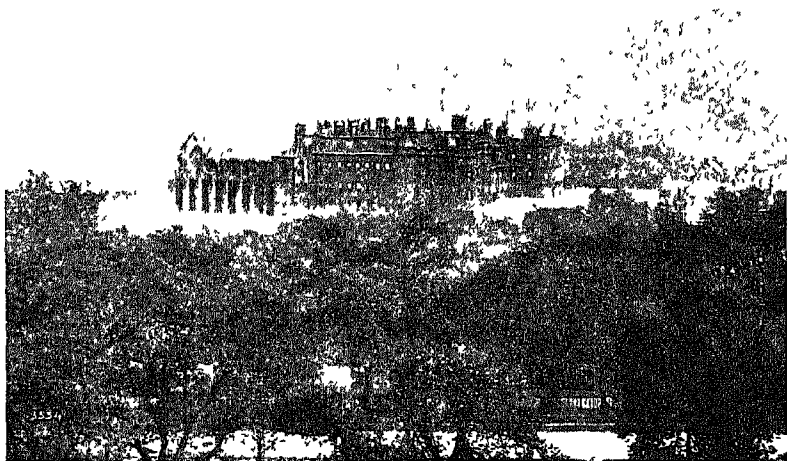
England, Elizabeth refused. So the young queen went by sea.

Now there were strange events afoot in Scotland. The country had rapidly become Protestant—largely through the influence of JOHN KNOX. He knew what it meant to be persecuted and had been sentenced to the galleys for his beliefs. The Scots were so against him that he lived in England during Edward VI's reign and then travelled to Geneva, where he became a disciple of Calvin. Later he secretly returned to Scotland, then began to preach openly and to establish churches according to the beliefs of Calvin. Scotland was thus divided into two parties, one in favour of the Roman Catholic religion and friendship with France, the other strictly Protestant and hoping for friendship with Elizabeth

Mary herself had come back from France a keen Catholic and a firm believer in the alliance with France, and therefore found many Scots opposed to her John Knox thought that women ought not to govern countries, and when he found women ruling in France, England, and Scotland, he wrote a tract called *The First Blast of the Trumpet against the Monstrous Regiment of Women.* Mary came to like this stern, short man with the flashing eyes and long beard, she had several conversations with him and tried to win his sympathy, but this she was unable to do. The preacher could not be turned from his mission.

The young queen, however, succeeded well for some time. She was a brave and plucky woman, and said on more than one occasion that she wished she had been a man so that she might put on armour and go out to war.

In 1565, however, she gravely displeased the Scots by marrying her cousin, Lord Darnley, a young man of twenty, vain, proud and weak, and fonder of games and riding than of attending to his estates—far less of ruling a country Mary married him because he was a Catholic and had som.

claim to the English throne. The Protestants of Scotland opposed the marriage, Elizabeth opposed it, and most of

PALACE OF HOLYROOD HOUSE EDINBURGH

Built in 1498-1503 by James IV of Scotland, burnt 1650, restored by Cromwell, and rebuilt by Charles II The apartments belonging to Mary Queen of Scots can be seen Here Rizzio was murdered

Courtesy British Railways

the nobles of Scotland were similarly against it But Mary was not to be deterred, and the marriage took place

The new king was king in name only. Mary meant to rule herself, and she was helped by a clever young Italian named Rizzio Darnley, however, was jealous of this foreigner and plotted against him with some of his friends In 1566 he entered Holyrood Palace at the head of a band of armed men who found Rizzio with the queen, and murdered him.

Mary determined to get her revenge She no longer loved her husband, although they seemed to be reconciled. Shortly afterwards a son was born to her, and he was named James (afterwards James I of England).

Now another man wished to marry Mary. He was the Earl of Bothwell, a rough, fierce fighter who had often been in skirmishes on the Border, and would use any means to get his own way. At this time Darnley was suffering from small-pox and was living in a house away from the Palace. One night an explosion took place; the house was blown to pieces and the dead body of Darnley was found in the garden. People said that Bothwell had arranged the murder and that Mary also knew of the plot. Nothing could be proved, some letters taken from one of Bothwell's men, and now known as the *Casket Letters*, seemed to show that Mary had written to Bothwell with knowledge of the affair, but the letters were possibly forgeries Bothwell then went out with a large body of retainers, met the queen as she returned from Stirling, and kidnapped her. Soon after, she and Bothwell were married. Immediately the Scots were up in arms against this marriage Troops were sent against Bothwell and the queen. Bothwell escaped to Norway and later to Denmark, where he died after many years' imprisonment, and Mary was shut up in Loch Leven castle, from which she escaped by stealing the keys. When another army was sent against her, she fled to England and implored Elizabeth to protect her.

Elizabeth now had a problem which was difficult to solve what should she do with her royal captive? But Elizabeth was clever and her answer was "Nothing." She decided to allow Mary to stay in England as a semi-prisoner, going from castle to castle. England was not yet strong enough to face foreign foes, and trouble would be caused if Elizabeth befriended Mary or allowed her to leave the

country for France. Trouble was equally certain if she sent her back to Scotland or put her to death.

So for nineteen years Mary remained in England. The great enemy of England was Spain. But, as long as Mary was alive, Philip of Spain knew that to defeat Elizabeth might mean that Mary would be queen, and that France would become more powerful.

(3) THE MARRIAGE QUESTION. We have seen how Mary had been married. But what of Elizabeth herself? If she should marry and have a son the nation would recognize him as the heir to the throne. And there were many princes who would gladly have married her. Philip of Spain, for example, the widower of her sister, Mary, thought that by marrying Elizabeth he would keep England true to the Catholic religion, and prevent Mary of Scots from having the throne. Neither Elizabeth nor the English wanted Philip; but England could not afford to offend Spain yet So Elizabeth kept putting him off, but allowed him to hope that she might marry him some day When, tired of waiting, Philip married the French king's daughter, other royal persons wooed her. Among these were the son of the Swedish king, and the Archduke Charles, son of the Emperor of Germany, both of whom she kept waiting for an answer. Some of her own noblemen too were spoken of as suitors for her hand. Year after year Parliament wondered—and sometimes feared—whom she might marry. Elizabeth herself had probably made up her mind not to marry at all, but she knew that many countries would still be friendly whilst there was a chance that one of their princes might be the husband of Elizabeth of England. Thus she found another way to keep peace.

Slowly but surely, however, events were moving towards war with Spain. The Roman Catholics in the country were becoming more powerful under the influence of the Jesuit preachers. Several risings took place in the north of

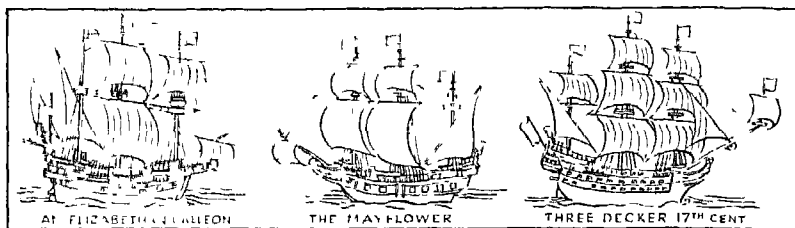
England, mainly with the idea of supporting Mary as heir to the English throne. Then the Pope excommunicated Elizabeth, who replied by persecuting the Catholics. On the Continent the Protestants of Flanders were being persecuted by Philip II, and in 1572, under the leadership of William the Silent, they fought for their religious liberty. William had been brought up as a Roman Catholic, but later changed his faith. Philip put a price on the head of William, and on 10th July, 1584, he was murdered. Elizabeth then allowed English troops to go to Flanders to help the Protestants. It was in this campaign that Sir Philip Sidney, the soldier poet, was killed.

Two serious plots against Elizabeth then were discovered —Throgmorton's Plot and Babington's Plot, both aimed at killing her and putting Mary on the throne. Parliament then demanded that Mary should be executed. Elizabeth was unwilling to agree to this, but at last she consented, and on 8th February, 1587, Mary was beheaded. War with Spain was now inevitable.

Before describing the events of the great struggle which followed, it will be well to trace how the rivalry with Spain at sea had been steadily coming to a head.

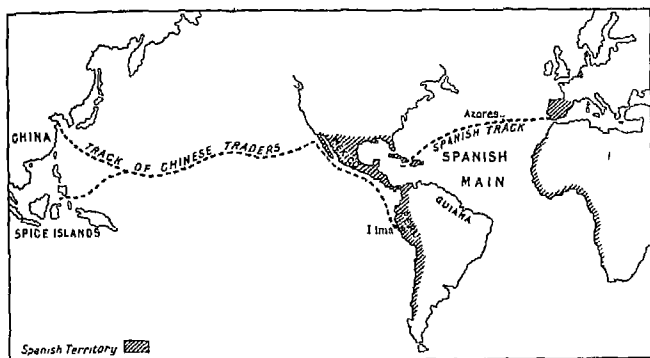
EXERCISES

1. Find in what way Mary Queen of Scots was related to Henry VIII. Why could she claim a right to the English throne?
2. Why was Mary Queen of Scots sympathetic with the French point of view?
3. John Knox wrote a book called "The First Blast of the Trumpet against the Monstrous Regiment of Women." Why do you think he wrote it?
4. Why did the Scotch people turn against their queen?
5. Why did Queen Elizabeth look upon Mary Queen of Scots as her enemy?
6. Do you think Elizabeth was right or wrong in having Mary put to death? Give reasons for your answer.

AN ELIZABETHAN GALLEON — THE MAYFLOWER — THREE DECKER 17TH CENT

13. SEAMEN

THE earliest voyagers from Southern Europe to sail across the Atlantic were Italians, Portuguese, and Spaniards. The journeys of Columbus had marked out America for Spain. It is true that Cabot, with the help of a little of Henry VII's money, had discovered Newfoundland for England, but in 1493 the Pope had drawn a line down a map of the world passing through what is now Brazil, and he had granted all lands west of the line to Spain, and all those on the east to Portugal. So Spain took all but the easternmost portion of America, while Portugal staked her claim to the East Indies, to Africa and all newly discovered lands there, and later to Brazil.

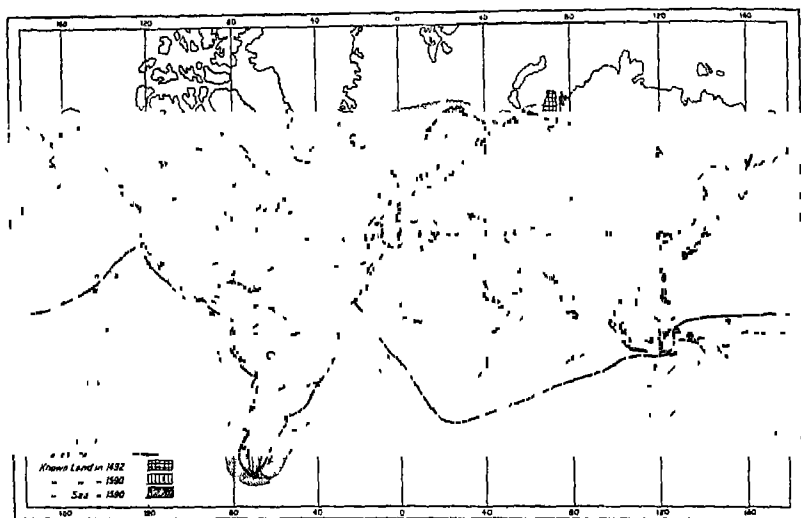
The number of English adventurers increased in the reigns of the early Tudors; they were learning how to build boats, make maps, navigate ships, and voyage into unknown seas. But where could they sail or land with Portugal and Spain claiming so much territory? Some entered the Turkish seas and fought battles against the Mohammedans and Persians; others made hazardous voyages in search of a North-east Passage, but only reached the shores of Northern Asia. Finally, English seamen determined to ignore the Papal decree and to get their share of the treasures of America, even if they had to fight the Spaniards for it. Some English sailors fell into the hands of the Inquisition, a body of men who tried and condemned to horrible torture those who were not Roman Catholics. The fate of their compatriots made the English sailors hate the

Spaniards still more, and increased their religious feeling. Many Englishmen became pirates as well as traders and lay in wait for the huge treasure-ships which came sailing to Spain with the gold and silver of the Incas of Central America. Mary of England did not like these men, but Elizabeth secretly

THE SPANISH MAIN

encouraged them from the very beginning of her reign, though she dared not favour them openly, for Philip would then have had good cause to pick a quarrel with England.

In order to encourage her seamen to cross the Atlantic and secure fish from the Banks of Newfoundland and to learn the art of navigation, Elizabeth had an Act passed ordering an extra fish-day in each week, when no meat should be eaten. Here are the words of the Act—

> And for increase of provision of fish by the more usual and common eating thereof, be it further enacted That from the feast of *St Michael* the Archangel in the year of our Lord 1564, every Wednesday in every week throughout the whole year, which heretofore hath not by the laws or custome of this realm been used and observed as a fish-day . . . shall be hereafter observed and kept. It shall not be lawful to any person or persons within this realm to eat any flesh upon any days now usually observed as fish-days, or upon any Wednesday now newly limited to be observed as a fish-day.

JOHN HAWKINS was a sailor who became famous as a pirate and slave-trader. He was born in 1532 at Plymouth and spent his early manhood in making trips to the Canary Islands. In 1562 he sailed to the west coast of Africa where he landed and captured three hundred negroes whom he

THE KNOWN WORLD IN 1590

took to the Gulf of Mexico and sold as slaves to the Spaniards. In 1564, commanding the *Jesus* of Lubeck and three other vessels, Hawkins secured slaves and again sold them, but not so easily Another voyage for the same purpose took place in 1567, when one of the ships was commanded by Francis Drake. On this occasion the English sailors were treacherously fired upon by the Spanish fleet. Some of Hawkins' ships were captured, the crews were massacred, and his treasure lost. Hawkins, Drake and some of the others managed to escape and reached Devon after a voyage of many hardships It is said that Queen Elizabeth herself received some of the profits of Hawkins' voyages. The English, let it be noted, had

not started the slave traffic—that was the work of Portuguese.

The course of events determined Drake to go out and fight the Spaniards and share the wealth of the New World, rather than get rich by selling slaves. In 1572 he sailed for Nombre de Dios, a Spanish town on the Atlantic side of Panama where all the treasure was brought to be laden on to the Spanish galleons He had two ships, and his crews numbered in all about seventy. The Spaniards were not expecting an attack and the raid was completely successful, for Drake found the royal treasure-house from which he took a great deal of silver and gold. Then he climbed up on the hills above, from which he had a view of the Pacific Ocean for the first time. He prayed "Almighty God grant me life and leave to sail an English ship upon that sea." Before returning to England he captured a Spanish mule-train bringing treasure to the coast, and again seized valuable plunder When his ship sailed into Plymouth harbour on Sunday, 9th August, 1573, the news quickly ran round the people at church, and most of them rushed out at once to welcome him home You can imagine how they would gaze at his treasures and listen to the stories he had to tell.

On 15th November, 1577, Drake set sail on an expedition which is still famous. He had five ships, all of them small, and set off for the Pacific. His own ship, the *Pelican*, was well fitted out, and silver plate and dishes, probably captured from the Spaniards, were used at table. Doctors and a clergyman were in the ships' companies, and even a few musicians The small fleet sailed across the Atlantic, capturing a Portuguese ship; they then sailed south Trouble in many forms came to them for two ships were lost, one breaking up, and Doughty, one of the captains, was tried and executed for trying to stir up mutiny

With three ships left, Drake began the hazardous

journey through the Magellan Straits, but before starting he renamed his own ship the *Golden Hind.* For three weeks

DRAKE LOOKS UPON THE PACIFIC
(from the film "Drake of England")
Courtesy A B C Ltd

the ships threaded their way through the dangerous straits —and at last Englishmen were sailing on the Pacific. It did not prove a "peaceful" ocean, for before many days

one ship had been wrecked and another had turned back, only Drake's ship, the *Golden Hind*, remained.

On went Drake, plundering and attacking Spaniards as he went, and filling the hold of his ship with treasure He landed on the coast of what is now called California, and tried to find a north-east passage to sail round America Failing in this, he sailed westwards to the Spice Islands, and then, still sailing west, rounded Africa into known waters, finally to arrive in Plymouth Sound on 26th September, 1580 It is said that the treasure he brought home was worth more than a million pounds. The Spaniards demanded that Drake should be punished; Elizabeth's answer was to knight him. Drake well deserved the honour, for he was the first Englishman to sail round the world, and he had proved that English sailors were equal to, if not better than, the Spaniards

FRANCIS DRAKE

Elizabeth knew now that war was ahead, and she wished to encourage her seamen England had many great sea captains at this time, among them Frobisher, Raleigh, Gilbert, Davis, Howard, Hawkins and Drake. Before many years were out, their leadership was to be needed.

EXERCISES

1. Show how Spain and Portugal became the greatest owners of land in America Discover how these possessions were largely lost

2 Draw a map of South America and mark in the "Pope's line" Then discover which languages are spoken in South America to-day and why

3 "Practice makes perfect" is an old English proverb Show how Englishmen learnt the art of seamanship

4 Look up the lives of the seamen named at the end of this chapter and write a short account of each

14. WAR WITH SPAIN

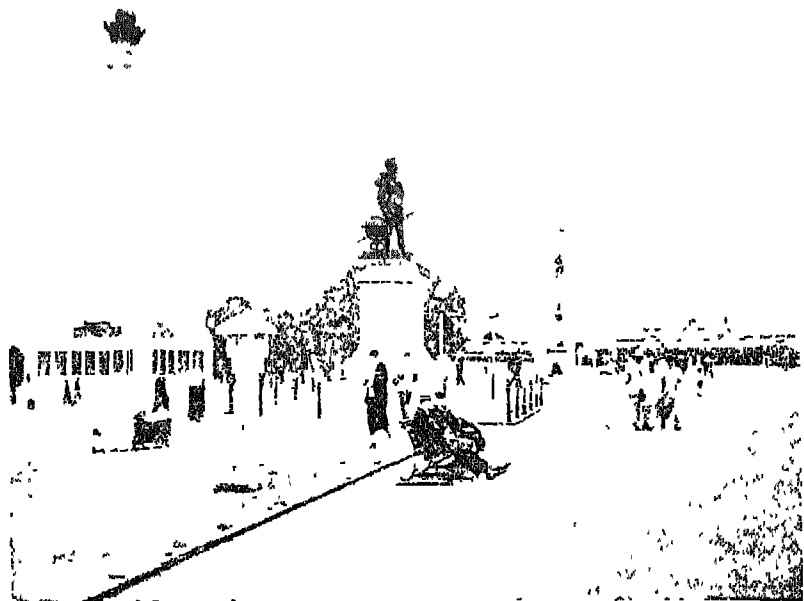
(4) The Great Armada

Philip was almost ready to declare war on England The Low Countries were being beaten. Queen Mary of Scotland was dead and had passed her "rights" to the throne of England on to Philip. A great fleet of ships to carry troops and munitions against England was almost completed This great "Armada" was to bring England to her knees and destroy the Protestant religion.

In 1586 war was declared, and immediately Drake and his sea-dogs became busy. The King of Spain should have no rest Following two raids into the New World in 1585 and 1586, Drake took four of the new light warships of England down to Cadiz harbour, where the Armada was being built. In a lightning attack, ships and stores were destroyed, and then fireships were sent amongst the enemy fleet to cause further destruction Drake said he had "singed the King of Spain's beard", at any rate, the daring raid perturbed the Spaniards and delayed the start of the Armada

England was thus able to make more preparations. She had only some thirty up-to-date battleships, but this small navy was very efficient Merchants and lords fitted out other ships at their own expense, so that finally the English admiral had nearly two hundred vessels under his command, and about fifteen thousand seamen. Arrangements were made, too, to raise an army to repel invaders if they landed, but as Sir Walter Raleigh tried to make plain—the best defence of England was on the sea.

The greater part of the English fleet waited at Plymouth Others watched near Dover to see that the Spanish troops in the Netherlands did not get across Flemish and Dutch sailors also assisted in this work.

At length Philip was ready, and on 30th May, 1588, the Armada sailed from the Tagus—one hundred and thirty large ships with 30,000 sailors, soldiers, and priests. The leader was the Duke of Medina Sidonia, a soldier who, against his will, had been persuaded by Philip to take the

PLYMOUTH HOE WITH STATUE OF DRAKE WAR MEMORIAL (1914–18) IN BACKGROUND
Courtesy British Railways

command. (Santa Cruz, who was to have led the expedition, had died.) Sidonia had instructions to sail up Channel and to pick up the Duke of Parma's troops and convey them to England. He was not to fight the English fleet.

On the other hand the work of the English fleet was to *stop* the Armada, fight it, and render it useless so that it could not carry troops to England A small ship sped into Plymouth harbour on 19th July, 1588, while Drake

was playing bowls on the Hoe, with the great news that the Armada was in sight. Immediately messengers rode post haste to London, the first beacon fires were lit, and soon from north to south, and from east to west, England knew that the Spaniards were at hand

The English leaders, Drake, Frobisher and Lord Howard of Effingham, boarded their ships without hurry, and at nightfall sailed their fleet across the van of the Spaniards, coming up in their rear when daylight broke. The wind was behind the Armada so that the large clumsy Spanish ships had to keep on their course, whilst the smaller English vessels could tack, advance, pass their opponents and return. As they passed the Spanish galleons, the English gunners poured out destructive broadsides. The Spaniards did not like this method of fighting; they liked to grapple an enemy ship to themselves, then board her and fight a miniature land battle at sea. The new English navy was not built for this kind of warfare, and English seamen had discovered one of the first principles of sea fighting.

Soon a Spanish vessel was captured. It was the *Rosario*, a fine ship, but, better still, there was a large quantity of gunpowder aboard which would serve the English well Then a large Spanish flagship blew up On went the Armada up the Channel, harried and pursued by the elusive English. Then Sidonia determined to make for the shelter of Calais roads, there to wait till the Duke of Parma's troops were ready.

The roadstead was not very safe, for strong currents swept through it Stores and fresh water were obtained for the fleet Meanwhile the English made plans to get the Spanish fleet out again. Eight fireships were prepared, and in the dead of night these were drifted in on the tide amongst the Spanish vessels. The Spaniards remembered the way Drake had "singed the King of Spain's beard" at Cadiz They became unnerved. Orders were given for

the Spanish fleet to put to sea at once Anchor cables were cut and out the ships went. Panic-stricken, some collided with others In the morning the Spanish commander realized that he had acted unwisely and ordered the ships back. It was too late The fleet was scattered, anchors had been cast away, there was nothing left but to sail northwards up the North Sea The English ships followed, attacking and destroying. Some of the Spanish leaders wished to halt and fight, but Sidonia would not do this. Slowly northwards the remnants of the crippled Armada sailed: the English could no longer attack, for ammunition and stores were used up, the queen, miserly as her grandfather, Henry VII, had not supplied enough. After passing the Forth estuary, the Invincible Armada was left to its fate.

On the terrible journey round Scotland and Ireland, storm and tempest harried the Spaniards. Great ships were destroyed on Scottish reefs, others were wrecked on the coasts of Ireland Only sixty-five of the hundred and thirty vessels which had started limped back to Spain. Twenty thousand of the crew and soldiers aboard had lost their lives and nine thousand alone returned. Sidonia was disgraced; Philip had failed to humble his enemy. The victory had won for England the freedom of the seas.

EXERCISES

1 Why did the Spaniards wish to fight on land rather than on sea?

2 Draw a map to illustrate the course of the Armada.

3 How did the weather assist the English?

4 Discover from your books as many instances as you can of sea fights in the Channel

15. MORE SEA ADVENTURES

ENGLISHMEN still adventured on the seas. They often met and fought Spanish ships, never doubting that they would be successful.

One such occasion is famous. In 1591 sixteen English ships went to the Azores to await the return of the Spanish galleons bringing treasure from the Americas. Drake was not there Howard was Admiral and RICHARD GRENVILLE, Raleigh's cousin, was second in command A new fleet of Spanish ships, which Philip had built, set out to capture the English squadron, which was in port, as many of the English sailors were sick of scurvy, a disease caused by lack of fresh vegetables. Howard decided it would be unwise to fight and so put to sea, but Grenville with his ship, the *Revenge*, delayed—probably because he had not put all his sick men aboard When ready to sail, Grenville attempted to dash through the Spanish ships, but was soon surrounded and could not catch wind enough to escape He refused to surrender and determined at all costs to fight the fifteen Spanish ships single-handed Tennyson describes the fight in his poem "The Revenge" For nearly fifteen hours the great ships of Spain were kept at bay The English had lost many men, Grenville was mortally wounded, the powder was gone, the masts broken down, but rather than surrender, Grenville ordered his master gunner to sink the ship.

> Sink me the ship, Master Gunner—sink her and split her in twain!
> Fall into the hands of God, not into the hands of Spain!

The crew would not agree to this " . . and they yielded to the foe" Grenville was carried aboard the Spanish flagship, where he died, his enemies praising his courage and bravery.

Both Drake and Hawkins also lost their lives whilst away fighting against the Spaniards. They had taken an expedition to the West Indies, but the enemy was prepared and the two famous cousins were not very successful Hawkins died off Porto Rico and some weeks later on the 28th of January, 1596, Drake himself became ill with dysentery and died. This great Englishman was buried at sea—a fitting resting-place for the hero of so many sea fights

RALEIGH is another famous name amongst Elizabethan sailors. He was born in 1552 and was thus only a boy of six when Elizabeth came to the throne. All his life was full of adventure. As a young man he fought in France and the Netherlands, then sailed with his half-brother, Sir Humphrey Gilbert, to the West Indies. On his return he fought in Ireland and was granted estates there. In 1584 Raleigh set out on an expedition to found a colony for Englishmen on the coast of North America, he named the settlement Virginia after Elizabeth Probably Raleigh did not fight against the Armada, but he was active in arranging for the defence of England. He fell into disgrace with the queen in 1592, partly because he had married one of the queen's maids of honour (The story of this is told in *Merrie England*) In 1595 Raleigh set out to find the fabled land El Dorado—a name which means "the Golden City." Here, it was said, were jewels and gold in plenty, and the ruler was reported to dust himself with gold dust before bathing. Raleigh failed in his quest Later, in the reign of James I, he was imprisoned after a very unfair trial, having been accused of plotting against the king. Released to try once more to find the treasure of El Dorado for the king, Raleigh was forced into a fight with the Spaniards, losing his son in the course of it. James had ordered him not to fight, and when the Spanish king demanded that Raleigh should be punished, the old charge of treason was brought up again, and the brave Englishman

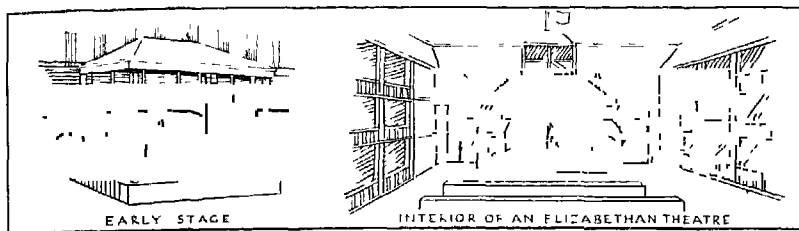
was beheaded in Old Palace Yard, Westminster, in 1618 While in prison he had written a *History of the World* Raleigh was soldier, sailor, poet, writer, and courtier. He had dreamed of an England beyond the seas and was one of the great pioneers of colonization.

EAST INDIA COMPANY Englishmen had begun to adventure in another part of the world besides the Americas. Earlier in this book you have seen that the Portuguese were the first navigators to find a route to India and the Spice Islands by sailing round the Cape of Good Hope. The capture of a Portuguese ship by Drake just before the coming of the Spanish Armada had shown that there was wealth in the East Indies as well as to the West. Therefore, in 1600 the merchants of London founded the East India Company for trading in the East, and on 31st December of that year Queen Elizabeth granted it a Charter This company became very important, as we shall see, and was really responsible for the vast country of India coming under British Rule.

EXERCISES

1 Read Tennyson's poem "The Revenge" and then write an account of the fight it describes

2 Why was the establishment of the East India Company important?

3 For what is Virginia famous to-day?

16. WRITERS OF ELIZABETH'S REIGN

THE reign of Elizabeth was a remarkable one in many ways English seamen mastered the art of navigation and fared out on the seven seas. The Spaniards lost their supremacy and England steadily gained in importance through her commerce and colonization.

Whilst some men were adventuring on land and sea, others were writing poems, books and plays. The English language was being used by clever and gifted writers as never before. In all the years of our history no age has produced greater writers than the Elizabethan

Let us consider some of the famous names of the Elizabethan age. We shall not have space to say much about each of them, you should look up their lives in an encyclopædia and read some of their poems in the *Golden Treasury* These are the names—

EDMUND SPENSER	SIR PHILIP SIDNEY
CHRISTOPHER MARLOWE	BEN JONSON
RICHARD HOOKER	SIR WALTER RALEIGH
WILLIAM SHAKESPEARE	MICHAEL DRAYTON
SIR FRANCIS BACON	

EDMUND SPENSER (*c* 1552–1599) was born in London and educated at the Merchant Taylors' School, and at Cambridge. After living with relatives in Lancashire he returned to London and was appointed Secretary to the Lord Deputy of Ireland. Later he was given an estate of 3000 acres in Cork It was in Ireland that Spenser formed

a friendship with Sir Walter Raleigh. In 1589 he showed Raleigh a new poem which he had written, called *The Faerie Queene*. Raleigh persuaded him to take the poem to London to show to Elizabeth. She liked it, and was flattered—for was not the Faerie Queene Elizabeth herself? — and she gave Spenser a small pension. He then married and went to live in Ireland. There his house was set on fire in an insurrection, one of his children being burnt to death. Spenser returned to London a sad man, and died in 1599, before he was fifty. He was buried in Westminster Abbey near the grave of Chaucer. Of Spenser it may be said that he brought back poetry to the English language.

WILLIAM SHAKESPEARE

From the Chandos portrait by William Essex now in National Portrait Gallery

Courtesy Director and Secretary, Victoria and Albert Museum

Then there was GEORGE CHAPMAN who translated the Greek epics of Homer into verse. Several hundred years later, the poet Keats read this translation and thought it so fine that he wrote, in a famous sonnet—

> Oft of one wide expanse had I been told
> That deep-brow'd Homer ruled as his demesne
> Yet did I never breathe its pure serene
> Till I heard Chapman speak out loud and bold

SIR PHILIP SIDNEY too wrote many lovely poems, some of which have been set to music. You may know the short poem beginning "My true love hath my heart."

WILLIAM SHAKESPEARE, however, is the greatest of all the writers of his and perhaps of any age. Shakespeare was born in 1564 at Stratford-on-Avon in Warwickshire, on St. George's Day, 23rd April, it is said His father combined the trades of butcher, corn and wool merchant

SHAKESPEARE'S BIRTHPLACE, HENLEY STREET, STRATFORD-ON-AVON
Restored 1857–1858
Courtesy British Railways

and leather factor. When William was old enough he was sent to the local grammar school, and from his writings we get an idea of what his school-days were like. He played games—football and hide-and-seek—did not always enjoy his lessons, and learnt "a little Latin and less Greek." Near by was the castle of Kenilworth and often he watched royal visitors going and coming from the functions that were held there. In the woods he met minstrels, actors and

singers who were going to perform in the castle. Once, at least, he saw Queen Elizabeth. When school was over he helped his father in business.

Some people think that he went abroad for a year or two after leaving school, but at all events when he was

SHAKESPEARE'S CHARACTERS
Courtesy Director and Secretary, Victoria and Albert Museum

nineteen he married a woman of twenty-seven, named Anne Hathaway. Shortly after his first son was born Shakespeare got into trouble with a local landowner and magistrate, being accused of poaching. Shakespeare wrote a poem making fun of the magistrate and pinned it to his gate This caused such a scandal that Shakespeare had to leave his home town. He went to London and soon obtained a post at one of the theatres. Later he acted, first at the old Rose Theatre and then at the Globe, which was on the right bank of the Thames, not far from London Bridge. Sometimes the company of actors to which he belonged went on tour, and we find him visiting Shrewsbury, Oxford, and other towns.

We are not sure when or how Shakespeare began to write plays. Some people think he started by altering the plays of others in order to improve them. The plays that he himself wrote are wonderful not only as poetry but in

their knowledge of human nature—almost too learned, it seems, for one mind alone. You may not appreciate all of Shakespeare's plays at a first reading, yet there is much you can understand and enjoy in comedies like the *Midsummer Night's Dream* and much to stir the imagination and sense of pity in the great dramas of *Hamlet* and *Macbeth*. The plays are generally divided into three kinds—COMEDIES, which are light and amusing plays, TRAGEDIES, in which the chief characters and often others as well may meet with sad or violent ends; and HISTORICAL PLAYS which describe famous persons and scenes in English History.

Here is a list of some of the best-known plays—

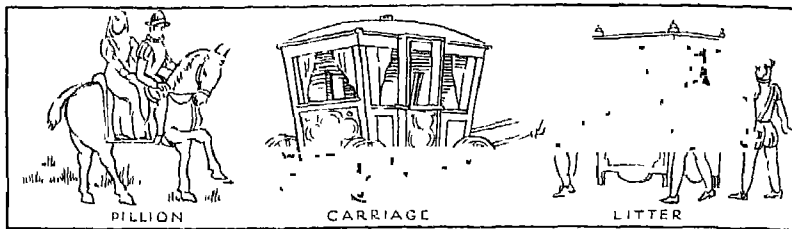
COMEDIES	TRAGEDIES	HISTORICAL PLAYS
The Tempest	*Romeo and Juliet*	*King Henry IV*
The Merchant of Venice	*Hamlet*	*King Henry V*
A Midsummer Night's Dream	*King Lear*	*King Henry VI*
As You Like It	*Macbeth*	*King Richard II*
Twelfth Night	*Julius Caesar*	*King Henry VIII*

Many of Shakespeare's poems are also world famous, some of the sonnets in particular being unequalled

Great writers have praised Shakespeare; his friend, Ben Jonson, wrote this epitaph upon him—

> Thou art a monument without a tomb,
> And art alive still, while thy book doth live,
> And we have wit to read and praise to give

CHANGES IN ENGLISH LIFE IN ELIZABETH'S REIGN

Queen Elizabeth came to the throne in 1558 and died in 1603. She thus had a long reign of forty-five years, during which many important changes had taken place.

TUDOR TRANSPORT

England, formerly one of the lesser powers, was now a leading nation, with a decisive influence in Europe and the world at large. Her seamen were venturing on every ocean, her merchantmen were trading in many lands. London was becoming the centre of world commerce, and the Queen herself had opened the Royal Exchange The woollen trade was growing and English people were beginning to have more luxuries The clothes of the rich were made of satin and silk Starched ruffs were worn round the neck, and silk stockings, fine gloves and jewellery were other articles of dress which were now the privilege of others besides the nobility.

EXERCISES

1 What do you think were the most important changes which took place in Elizabeth's reign?

2 Describe briefly the differences in the way a man in a town in William I's reign would live compared with a man in a similar position in Elizabeth's reign

3 What work would the following people do in the reign of Elizabeth (*a*) a seaman, (*b*) a boy actor, (*c*) a dramatist, (*d*) a mason, (*e*) a tailor, (*f*) a barber?

4 Try to discover any houses or remains of houses built in your district in Elizabeth's reign

Reigned 22 years

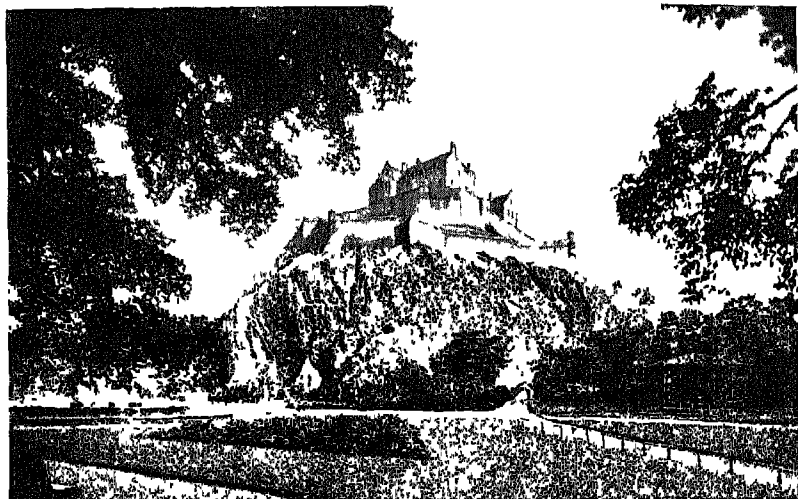
King of Scotland since he was a baby
"Divine Right of Kings" "No bishop, no king"
Religious troubles { Gunpowder Plot, 1605 / Pilgrim Fathers, 1620 }
Authorized version of Bible, 1604
Raleigh's expedition, 1616
Trouble with Parliament

17. A SCOTTISH KING FOR ENGLAND

THE great queen who had ruled the nation for nearly fifty years had never married. On her deathbed, when asked who should succeed her, Elizabeth said "Who should succeed me but a king, and who should that be but our cousin of Scotland?"

James VI of Scotland, who was now to be James I of England, was the son of Mary Queen of Scots The people of England welcomed James, for they had feared that an attempt might be made to put the daughter of Philip II of Spain on the throne. Then, James had been a king since he was nine months old (he was now a man of thirty-seven), and they thought he should know by this time how to rule wisely.

A messenger had ridden post-haste to Scotland to tell James of the new honour. Scotland was a poor country, James had little wealth, and the first thing he did was to send to London for money to pay his expenses in coming to be crowned. James meant to start well and to come to his new throne in grand style. As a boy he had been delicate, and as he grew up he showed that he was a scholar. He thought a great deal about the task of kingship and believed that a king was appointed not by the people but by God; he wrote a book on this subject, called *The True Law of a Free Monarchy*.

Henry VIII had been clever, strong, well-built and kingly in appearance; Elizabeth knew how to look, as well as how to act, the queen, James, unfortunately, was not very personable A writer of the times tells us that he was of middle height and somewhat stout He was timid,

EDINBURGH CASTLE

Originally a fortress on a rock Here James I of England was born

Courtesy British Railways

and lived in constant fear of being murdered He has been described as having rolling eyes, a thin beard, a tongue too large for his mouth, which made him lisp, and weak legs which caused him to lean on others for support. Perhaps the description is unkind and written by one who did not love him overmuch, but James certainly lacked dignity. He was clever, but did not always act wisely, and he became known as "the wisest fool in Christendom"

This was a pity, for England needed a strong king who could be a leader of the nation, but James was determined to have his own way whether it pleased his subjects or no

At the beginning of his reign he had to come to a decision about the religion of the country. There were at the time three main religious parties or sects, all of which hoped that James would side with them.

The ROMAN CATHOLICS thought that since James' mother, Mary Queen of Scots, had been a Roman Catholic, James would not persecute them. James, however, though sympathetic at first, soon showed that he would do nothing to help the Catholics.

The PURITANS thought that, as they were so powerful in Scotland, James would be certain to favour *them*. Actually James had never liked the sober, strict-living Puritans of his native land. In Scotland bishops had been abolished and "Elders" had been appointed in their places. The Puritans were told that they must use the English Prayer Book. The clergy who refused to *conform* were turned out of their livings. "No bishop, no king" said James, thereby meaning that as long as he were king there should be bishops.

The followers of the CHURCH OF ENGLAND knew from his attitude towards the other religions that James was going to support the national Church as organized in the reign of Elizabeth

Now several important events followed. The Roman Catholics were bitterly disappointed and some of them began to think how they might get rid of a king who showed that he meant to put down their religion. A plot was hatched by a Northamptonshire gentleman named Robert Catesby, who decided that the best way would be to blow

up the Houses of Parliament when the King, Lords and Commons met there to open Parliament in 1605. Several people were let into the secret, and the help of Guido or Guy Fawkes, a Yorkshire gentleman of Spanish descent, was secured A house next to Parliament House was rented, the intention being to tunnel from its cellars and to place a store of gunpowder under the House of Lords. The work was difficult, for it had to be done as quietly as possible, and the walls were thick. Then the conspirators found that there was a cellar to let immediately under the House of Lords. This cellar was hired and gunpowder was secretly stored under coal and wood.

The meeting of Parliament was put off several times and the plotters wondered whether they were discovered Eventually, Parliament was to meet at the beginning of November, and the conspirators knew that if their plot was to be a success they must have money, ammunition, and men ready to support a revolution Others therefore were let into the secret. Under the excuse of a "meet" of the hounds, a large number of Catholic leaders were to gather at an estate in the Midlands, there to wait the big explosion. They would then seize the king's eldest daughter Elizabeth, who was nine years old, and carry her off

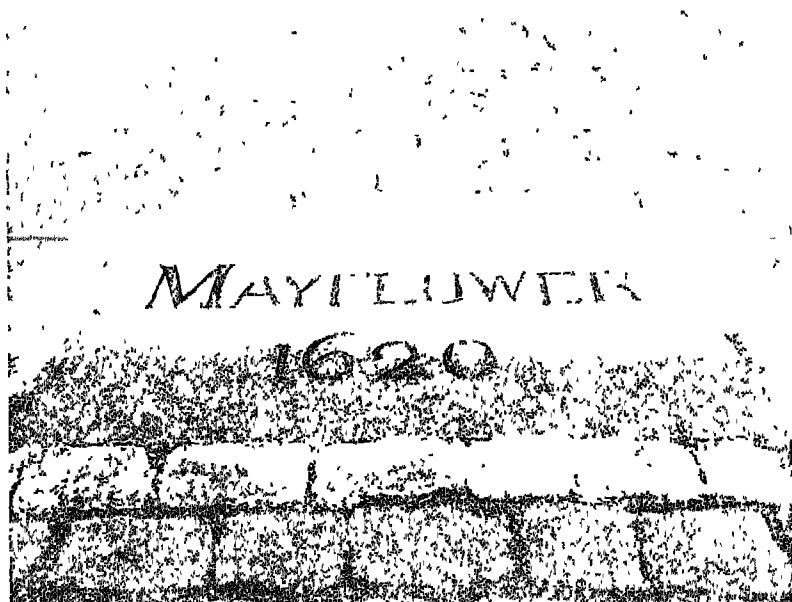
One thing worried the plotters; this was how they should warn those of their friends who might be expected to attend the opening of Parliament, so that they would stop away. It was agreed that nothing could be done. Tresham, one of the plotters, however, determined to warn his cousin Lord Monteagle, and sent him an unsigned letter—

> . I would advise you to devise some excuse to shift of your attendance at this Parliament Retire yourself into the country where you may expect the event in safety, for I say this Parliament shall receive a terrible blow, and yet they shall not see who hurts them

Monteagle, though a devout Catholic, was loyal to the king and took the letter to the offices of state and then to the king. The cellars of Parliament House were searched and there Guy Fawkes was found, ready to light the train of gunpowder which was to have blown up Parliament Fawkes bravely refused to give the names of his fellow plotters, but later, under much torture, did so All were put to cruel deaths, and stricter laws against Roman Catholics were passed, which was a pity, for the majority of the Catholics had nothing to do with the plot.

If the Roman Catholics fared badly under James, the Puritans were treated little better. The name PURITAN was originally used in the reign of Queen Elizabeth almost as a nickname for those who wished to purify the Church of England from what they considered to be the unholy practices of the Church of Rome. Later, the name was given to those people who did not belong to the Church of England but were members of NONCONFORMIST bodies, following, generally, the beliefs of Calvin. These Puritans believed in freedom to worship God in their own way, and they were to play a big part in the history of the next fifty years. There were many clever and learned men amongst them, such as Milton, Cromwell, and Bunyan.

Some of the Puritans, being anxious to worship God in their own way, free from persecution, decided to find new homes abroad. One group of people from Scrooby in Lincolnshire, under John Robinson, went to Leyden in Holland and settled down there. It was natural that they should go to Holland, for there the people had fought for their religion and had gained their liberty After some years, however, the English decided that they would be happier in a community by themselves. So the leaders obtained a grant of land in North America from the Virginia Company, as well as a promise from the king that in the new land across the Atlantic they should worship as they pleased.

Accordingly, on 6th September, 1620, seventy-eight men and twenty-four women set off in a ship named the *Mayflower.* One person died and one baby was born on the voyage which ended, through a misunderstanding, on the cold and desolate coast of Cape Cod. Here, in Massachusetts,

MAYFLOWER STONE, PLYMOUTH

To commemorate the departure of the Pilgrim Fathers from Plymouth 6th September, 1620 The *Mayflower* was an old whaling ship

Courtesy British Railways

a colony was founded, which, as they had sailed from Plymouth, the Pilgrim Fathers called "New Plymouth" This was the first real English colony in North America, and it proved the beginning of the mighty country which is now the United States of America. How colony after colony was established, and how they united and finally became independent, will be told in later chapters

THE ENGLISH BIBLE Before leaving the question of religion, we must mention one event of lasting importance which occurred in James's reign. Soon after he came to the throne the new king held a meeting at Hampton Court (do you remember how the kings of England obtained this mansion?) of representatives of the Bishops and the Puritans. They could come to no agreement, but as a result of the meeting James ordered a new translation of the Bible to be made. This is substantially the Bible which is used in most churches to-day and is known as the Authorized Version. A committee of forty-seven scholars made the translation, which was published in 1611, and was plainly a great improvement on either Wycliffe's or Tyndale's work. Remember that the translation was made in an age when Shakespeare was writing his plays, Raleigh his *History* and Bacon his scientific works—when the spirit of adventure had infused itself into the literature of the time

EXERCISES

1 Why was it difficult for a sovereign to follow Elizabeth on the throne?

2 What advantages and what disadvantages had James I when he became king?

3 How did James solve the question of religion? Can you suggest a better solution?

4 Read the preface in the Bible and notice how James I is mentioned.

18. PARLIAMENT AND KING

THE people of a nation must obey the law of the land. In most constitutional countries, before a law can come into force it is introduced as a *Bill*. In Britain, both the Members of the House of Commons (who are elected by the people) and the Members of the House of Lords must agree to the Bill, and the King must give it his assent; then it becomes *Law*. Nowadays, as the majority of those over twenty-one can vote to choose their Member of Parliament, it may be said that all those of mature age who must *obey* the law have some voice, if only a small one, in *making* the law.

This was not always the case. Parliament itself has won its power gradually and only after prolonged struggles. The kings of Saxon times had a Witenagemot (a gathering of wise men) to advise them. Edward I's reign was famous, among other things, for the calling of a Model Parliament. Some hundred years later, Parliament was divided into the House of Lords and the House of Commons, by which time bitter fighting and civil war had weakened England as a nation. When Henry VII succeeded to the throne, Parliament welcomed a king who could really rule and bring peace to the country Similarly, Henry VIII and Elizabeth were allowed by Parliament to have a great deal of power There were signs, however, towards the end of Elizabeth's reign that Parliament desired to take a greater part in ruling the country. In this it was helped in the next reign by the general feeling that James was after all really a Scotsman, and that England should be ruled by Englishmen.

Trouble with Parliament began early, for in his first

notice to electors James told them not to choose as Members of Parliament outlaws or men of extreme religious views. Yet Buckinghamshire elected Goodwin, who was an outlaw When James objected, Parliament stood firm and the king had to acquiesce Soon after, a member was arrested for debt and put into prison. He was quickly released, however, and it was stated that no Member of Parliament should be imprisoned except for "treason, felony, or a breach of the peace" This was important, for it prevented a king who objected to the views of a member from putting him in prison. *Freedom of speech* is an important privilege in Parliament

The chief quarrels between King and Parliament, however, arose about money James had been poor in Scotland When he came to England he began to draw to good purpose on the new sources of wealth which were opened to him He gave gifts to many of his friends, lived in a luxurious manner, and spent prodigally. To get the large subsidies he needed, he had to call Parliament—and when Parliament met they took the opportunity to criticize the king's actions. No wonder that King and Parliament grew more and more unfriendly to one another. On one occasion James summoned both Houses of Parliament to meet him and addressed them in these terms: "Kings are justly called gods, for they exercise a manner of divine power upon earth. . . The King is above the law." When the Parliament of 1614 was called to vote more supplies, the members spent the short period of its existence in declaiming against the king. He dismissed them, and in history this is known as the "Addled Parliament." For the next seven years James ruled without a Parliament, being advised by his favourite, George Villiers, Duke of Buckingham, during this period James raised money by various illegal devices, such as "benevolences" and the sale of peerages and monopolies.

In January, 1621, he was forced to call another Parliament. The members naturally met in angry mood The king's friends were condemned, some were imprisoned, and then a *Great Protestation* was drawn up, stating that the "privileges of Parliament are the undoubted birthright and inheritance of the subjects of England" So angered was James when he heard of this that he sent for the Journals of the House and, with his own hand, tore out the pages on which the Great Protestation was written

CARDINAL DUC DE RICHELIEU (1585–1642)

A great French statesman who did much to establish the power of France and the French Crown

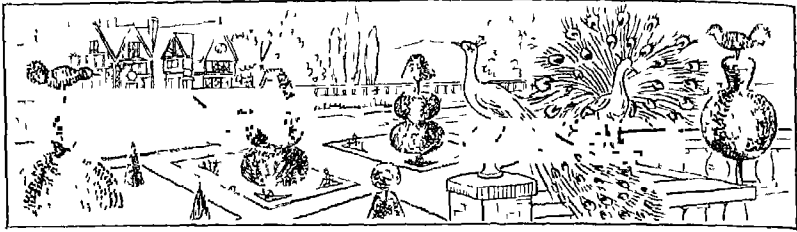
Jones Bequest
Courtesy Director and Secretary, Victoria and Albert Museum

During the time that James was ruling without a Parliament he thought that he might avoid popular criticism if he went to war, so English troops were sent to aid the Protestants in the war which had broken out in Germany in 1618. When the next Parliament met, however, they again began to grumble at the king. Then when Parliament was dismissed, James determined to seek alliance with Spain by marrying his eldest son, Charles, to a Spanish princess. The Spaniards said they would agree if England showed favour to Roman Catholics This could only be done by consent of Parliament, and James did not wish to call another Parliament. Charles and his friend Buckingham set off for Spain to try to win the love of the young lady, but their wooing failed and they returned crestfallen. When Charles got back he demanded that England should go to war with Spain. This was still a popular cry in England A new Parliament was called to give their consent, a marriage between Charles and Henrietta Maria of France was arranged, and war seemed about to break out when James I died suddenly The quarrel between King and Parliament was not yet

healed Would the young King Charles agree with Parliament better than his father?

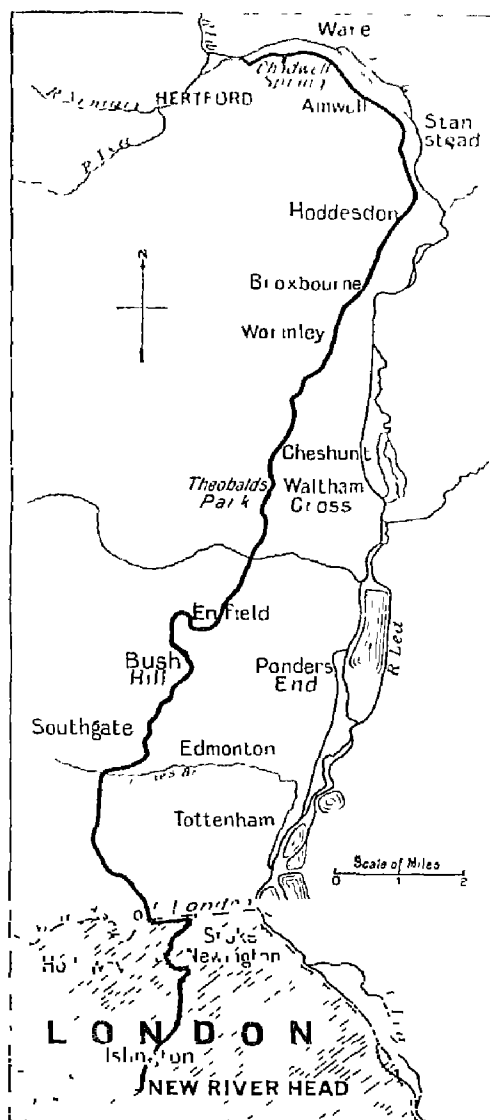
EXERCISES

1 What were the causes of James's quarrels with his Parliaments?

2 What do you think might have happened if Charles had married a Spanish princess rather than a French one? Remember this French marriage as you read the chapters which follow

19. PROGRESS IN JAMES I's REIGN

IN spite of quarrels between King and Parliament, England's prosperity was steadily growing, and important work was being done in many spheres of life.

Through the efforts of HUGH MIDDLETON, a London goldsmith, a supply of good drinking water was brought to London for the first time. James I supplied some of the money for this work. The channel of the "New River," nearly forty miles long, was cut from Hertfordshire to Islington, and water first flowed along it to London in the autumn of 1613 The water was originally conveyed along the streets in wooden pipes, but leakages were so great that iron pipes were substituted later The New River still brings water to London, though many additional supplies are provided from the Thames and other sources by the Metropolitan Water Board.

People began to take a new interest in gardening. Houses were now generally built with windows, and this encouraged people to lay out gardens attractively. The Dutch were the people who had studied gardening most, and many of them came to England to show us how gardens should be planned. Their gardens were often laid out in patterns with trimmed box hedges, trees and shrubs. There were gravel paths, pleasant terraces and orchards. Several interesting books and treatises on farming and gardening were written during this time, you should read the essay by the great SIR FRANCIS BACON, containing a full description of his ideal garden.

THE NEW RIVER
Constructed 1609–1613 by Sir Hugh Middleton

There were many playwrights, poets and authors at work in James's reign. Shakespeare was still alive. Bacon, a very learned man, was Lord Chancellor of England, and he wrote books in both English and Latin. Many of his phrases are quite commonly used in our language to this day. Raleigh, as we have seen, wrote his *History of England* while in prison. Amongst the poets we might name Campion, Heywood, and Herrick, each of whom produced memorable verses.

> The man whose silent days
>   In harmless joys are spent,
> Whom hopes cannot delude
>   Nor sorrow discontent
> That man needs neither towers
>   Nor armour for defence
>
> CAMPION

> Pack, clouds, away! and welcome, day!
>   With night we banish sorrow
> Sweet air, blow soft, mount, lark, aloft
>   To give my Love good-morrow!
>
> HEYWOOD

> Gather ye rosebuds while ye may,
>   Old Time is still a-flying
> And this same flower that smiles to-day,
>   To-morrow will be dying
>
> HERRICK.

Men were beginning to study the world in which they lived with more interest, and here the name of FRANCIS BACON must again be mentioned, for he was a practical scientist who showed how snow and ice could be used to stop meat from going bad, and was thus a pioneer of cold storage.

WILLIAM GILBERT, a doctor, had begun experiments in magnetism and electricity, and NAPIER (1550–1617), a Scottish student, had studied algebra and discovered the use of logarithms which were of great assistance in making

long calculations Napier also introduced the decimal system.

TRADE too was developing. The London Company sent settlers to Chesapeake Bay in North Virginia where a settlement was founded in 1607 and called Jamestown after the king. The leader there was the adventurer and explorer, Captain John Smith. He was captured by the Indians when trying to obtain food supplies and was only saved from death by Pocahontas, an Indian princess. Later he surveyed the coast of Cape Cod In 1621 James granted a monopoly in tobacco to the Virginians and to-day the most popular tobacco is still that grown in Virginia. In 1612 the Bermudas became an English colony. The East India Company was growing stronger year by year and doing a great deal of trade with India and the Spice Islands

SOME CUSTOMS. Large houses were now being built of red brick and carved stone. Portraits were hung on the walls. Hunting became a great hobby with the rich, and hawking was a favourite pastime. The women wore linen; they brewed beer, and preserved fruit. People played on harps and guitars.

EXERCISES

1 What would you consider was the most important event of James I's reign?

2 What were the chief religious difficulties of the reign?

3 What were the chief social changes in the reign?

4. What made the king appear more loyal to England than to Scotland?

← Reigned 24 years →	
Quarrels with Parliament	
Petition of Right	
King rules with Parliament—Strafford, Laud	
Star Chamber • Ship money	
Massachusetts founded, 1629	
Short Parliament, 1640	Long Parliament, 1640
Trial of Strafford and Laud	
Civil War	Charles executed, 1649

20. KING *versus* PARLIAMENT

THE new king came to the throne as Charles I. He was the second son of James I, his brother Henry having died in 1612. In appearance Charles was quite unlike his awkward, careless father. The young prince had grown into a tall man of good presence, who really looked a king. He had many fine qualities too, and a name for honesty and truth, being also a lover of beautiful pictures, clothes and furniture Further, Charles was a religious man. One might have expected him to be a more popular king than his father, but this was not to be the case, and it is not difficult to see why.

His father had taught him from earliest childhood that a king ruled by *Divine Right.* Hence Charles was no believer in any further increase of the powers of Parliament. Unfortunately for the king, there were many determined men in the Commons who believed that Parliament *should* have more power than they at present enjoyed.

Then, in religion, Charles liked services with beautiful music and ritual, and churches decorated with ornaments and windows of stained glass. The Puritans would have none of these things, holding that psalms and hymns were sufficient music, and that ornaments and stained glass were akin to idols. Charles therefore was not popular with the Puritans They liked him still less when he married Hen-

rietta Maria, a French princess and a Roman Catholic. When they heard that Henrietta was to be allowed to have private services in her own religion they took serious offence

Charles had another failing. He always seemed to have a favourite whose advice he took, against that of men better qualified to give an opinion At the beginning of Charles's reign the DUKE OF BUCKINGHAM was the person most in favour.

KING CHARLES I
After Van Dyke
Courtesy Director and Secretary, Victoria and Albert Museum

When the new king had succeeded to the throne, Parliament had made up its mind to be master and to put a stop to the evils of the last reign. One way of keeping the king in check, they thought, would be to keep a firm hand on the purse-strings So when Charles asked for money to pay his father's debts and to provide for his house, they gave him £140,000 — one-fifth of what he asked. The Commons granted him tonnage and poundage for one year only (previously kings had been granted these taxes as their right for life), but the House of Lords rejected this gift altogether. Charles was in a towering rage and, on the advice of Buckingham, he dismissed Parliament after only twenty-five days.

War with Spain now broke out, and Charles, remembering how popular Drake's attack on Cadiz had been in

Elizabeth's reign, thought he would win popularity by another such expedition. A squadron under Sir Edward Cecil was to wait and entrap the treasure-ships from America when they arrived at Cadiz. The expedition failed entirely, since neither the sailors nor soldiers had any desire to fight Charles had spent his money, and he began to collect tonnage and poundage, though he had not been given the right to do so. He called a second Parliament in 1626. When the members began to find fault with Buckingham, those who spoke most fiercely against the king's favourite were thrown into the Tower. Then Parliament refused to work until their fellow-members were released. Charles, in need of money, gave way, but when the members returned to the Commons they immediately continued the attack on Buckingham, and Charles again dissolved Parliament. War with Spain was resumed and Charles began to force loans from his subjects as Henry VIII had done Then another war broke out with France. An expedition led by Buckingham to help the Huguenots was a failure. Money—more money—was needed, and Charles had to call a Parliament once more.

ANOTHER PORTRAIT OF CHARLES I
Courtesy Director and Secretary, Victoria and Albert Museum

The first work of this third Parliament was to bring up the now familiar grievances. Here were the charges.

(1) Loans had been forced from many persons by the king,

(2) Persons had been imprisoned without proper cause shown;

(3) Judges had refused to release these prisoners.

All these complaints were serious, for each of them involved an attack on the liberties granted by MAGNA CARTA. The chief of these were, you will remember—"No scutage or aid shall be imposed . . . except by the Common Council of the Realm"; and "No freeman shall be taken or imprisoned unless by the lawful judgement of his peers, or by the law of the land"

The rights of Englishmen were now set out again in the PETITION OF RIGHT. Charles was unwilling to sign it, but on 7th June, 1628, he agreed, saying, "Let right be done" Parliament then granted the king some money, but refused him permission to collect taxes until they had stated their objections against his wrong-doing in this matter before; Charles then adjourned Parliament Meanwhile, Buckingham, the favourite, was stabbed by a private enemy of his. People thought that now the king might rule more as Parliament wished. Parliament met again and objected to the king's imposing taxes; they were about to vote upon a resolution to this effect when a message came from the king ordering Parliament to adjourn again Now the House of Commons is only considered to be meeting when the Speaker or Chairman of the House is in the chair. The Speaker rose to read Charles's message, when two members rushed forward and held him down. He agreed to continue the session, and the king's opponents passed their resolution. They then broke up, never to meet again, for Charles dissolved Parliament and determined to rule without one. Certain members who in their speeches had attacked the king were thrown in the Tower One of these, Sir John

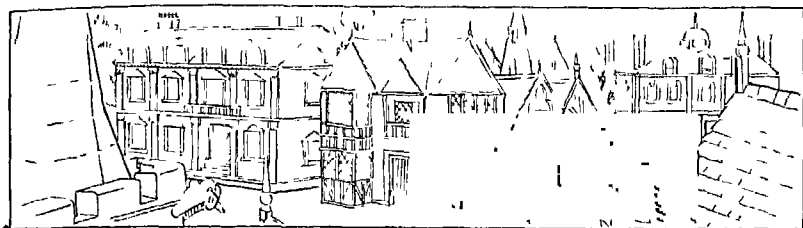
Elliot, who refused to withdraw his statements, remained a prisoner for three years, until, in weak and shattered health, he died. The first stage of the fight between King and Parliament was over.

EXERCISES

1 What made Charles I unpopular?

2 Why should Parliament want the provisions of Magna Carta kept?

3 Give examples from earlier history of kings who had been badly advised by favourites?

4 Why is the Petition of Right considered very important in English history?

21. CHARLES I RULES ALONE (1629-1640)

CHARLES ruled for eleven years as an absolute monarch, asking advice from no Parliament. He was assisted during this time by two celebrated men, Sir Thomas Wentworth and William Laud.

WENTWORTH, who came of an old Yorkshire family, sat in the Parliaments of James I and the early Parliaments of Charles I as a leader of the Commons against the king. After the death of Buckingham, however, he became a king's man and rising rapidly in the royal favour was soon created Earl of Strafford It is said that upon Wentworth's meeting a former fellow-Member of the Commons, the latter said, "You have left us, Sir Thomas, but we shall never leave you while you have a head on your shoulders" There was grim truth in this remark, as events were to show

Strafford's chief work for Charles was to subdue Ireland. There he ruled with a strong and firm hand His motto was "Thorough" He never did things by half Ireland obtained peace, pirates were driven away, the linen industry was started, and the army was drilled and disciplined. Yet the Irish hated Strafford for his sternness and his attempts to force the religion of the English Church upon them whereas they had always been Roman Catholics.

WILLIAM LAUD, born at Reading in 1573 and educated at Oxford, became a priest in 1600 and held high positions in the Church. Laud was a little man, clever but hot-tempered and a hater of Puritans. In 1633 Charles made him Archbishop of Canterbury and a member of the Star

Chamber. Immediately, Laud began to introduce changes into the English Church. He did these things because he believed them to be right, but the harsh punishments he meted out to those who disagreed with him made him generally disliked. An example of the way in which men were punished is the case of WILLIAM PRYNNE, a Puritan lawyer, who had written a pamphlet which offended the king. Prynne was arrested, tried by the Star Chamber, fined £5000, pilloried, had both ears cut off, and was sentenced to perpetual imprisonment. In 1636 he managed to smuggle another pamphlet out of prison; his sentence was confirmed and in addition he was branded on both cheeks.

The greatest difficulty Charles had during his eleven years of government was that of obtaining money. People knew his demands were illegal, but many paid the taxes and the forced loans because they feared the Star Chamber Many men, however, would not pay Amongst the most famous of these was JOHN HAMPDEN, who was first Member of Parliament for Grampound in Cornwall and later for Wendover in Buckinghamshire In 1627 Hampden was imprisoned for refusing to pay a share of a forced loan, and in 1635 he was prosecuted for refusing to pay *Ship Money*. Before the reign of Charles it had been usual for seaport towns to fit out ships to defend the coasts, *but only in time of war*. In 1634, however, Charles sent out demands for money for warships on the pretext that pirates were plentiful, and in 1635 the demand for money was made to inland towns which had never before paid the tax. (It may be that it was fair for all to bear the burden of the navy, but the tax was illegal as it had not been passed by the Commons.)

John Hampden's share was twenty shillings: he refused to pay, though the amount was small. The case was tried by twelve judges, seven of whom agreed that the king could collect the tax, while five held that Hampden was

right in refusing to pay. Thus Hampden lost his case Here is what the judges said: "Your Majesty may, by writ, under the great seal of England, command all the subjects of this your kingdom . . to provide and furnish such

ST GILES' CHURCH, EDINBURGH

A stool said to have belonged to Jenny Geddes is in the Antiquarian Museum, Edinburgh

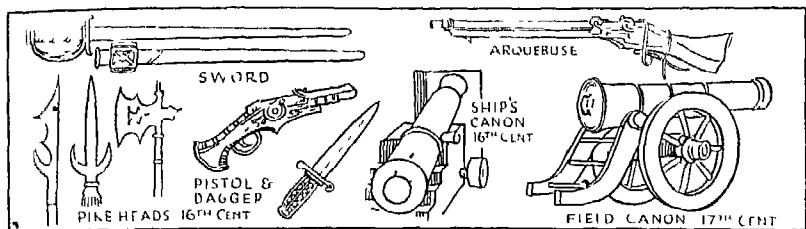
Courtesy British Railways

number of ships Your Majesty is the sole judge." Later, when the House of Commons met, they attacked the judges, saying "A most excellent prince hath been most infinitely abused by his judges telling him . . he might do what he pleased." The stand made by Hampden increased Charles's unpopularity and determined many Englishmen to find a way to make him rule properly.

Meanwhile Laud was stirring up trouble. People are always ready to fight any attack made upon their religion. In his attempt to alter the form of services Laud determined to compel the Scots to accept the rules and services of the Church of England and to make them give up their Presbyterian form of worship. At St Giles' Church in Edinburgh, when the new form of service was to be used, it is said that Jenny Geddes took up a praying stool and threw it at the clergyman Then an uproar began and the service came to an end. The Scots would have none of the new service book, and drew up a *Solemn League and Covenant.* Those who flocked to sign the Covenant, many of them actually with their own blood, were known as COVENANTERS

These enthusiasts, encouraged by the celebrated French statesman, Cardinal Richelieu, formed an army and marched south Charles was at his wits' end. He had no money to raise an army, and he thought best to make terms with the Scots. This he did, but the Scots were not satisfied and war still loomed ahead. Charles was in a difficult position, the one way out, he decided, would be to call a Parliament An English Parliament would surely grant him supplies if a Scots army threatened the country

EXERCISES

1 Why did Charles wish to rule without Parliament?
2. Name all the parties in the State which believed in Parliament
3. What religious bodies were most offended by Charles?

22. THE SHORT AND LONG PARLIAMENTS

On 13th April, 1640, Parliament met again after eleven years. The members were in angry mood, since the king had ignored them for so long and would be counselled by none but his favourites. Before they would grant him any money they again demanded that their grievances should be put right. These were the well-known ones—

(1) No changes should be made in religion without consent of Parliament;
(2) No illegal taxes should be levied,
(3) The rights of Parliament should be respected

The renewal of these demands only served to enrage Charles, and after twenty-five days Parliament was dissolved For this reason, it is known in history as the SHORT PARLIAMENT

Immediately, Charles resumed his acts of oppression, imprisoning Members of Parliament, gathering illegal taxes and enforcing payment of Ship Money Then the Scots actually crossed the border into England, and refused to go back unless Charles paid them a large sum of money. Charles knew not what to do; he called the old Council of Peers together, who advised him to call a Parliament. So on 3rd November, 1640, Parliament met again It was to be known as the LONG PARLIAMENT. This Parliament, which was made up mainly of country gentlemen and lawyers, contained many famous men—Hampden, Selden, Edward Hyde, Oliver Cromwell, and John Pym Pym had sat in six Parliaments and had always resisted both James

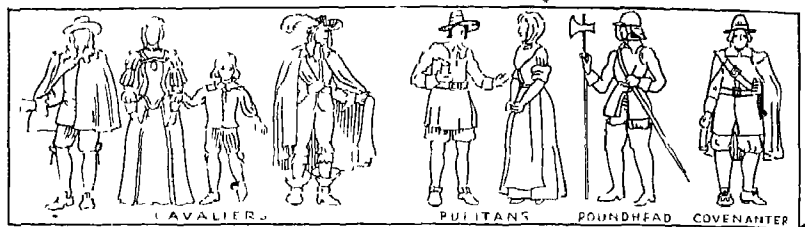
and Charles in what he considered to be their illegal actions, a real Puritan leader, he was known in the Long Parliament as "King Pym." The Long Parliament lasted for nearly thirteen years. The members had resolved that Parliament alone should control taxes and that the oppressive courts of the Star Chamber and the High Commission should be abolished. They also determined to punish both Strafford and Laud. Strafford was tried under what is known as a *Bill of Attainder* When both the Commons and Lords had found him guilty of treason it was necessary for the king to sign the bill before it could be carried out. Strafford felt safe, for he thought Charles would never condemn him to death Charles, however, signed the bill, though earlier he had written to Strafford, "Upon the Word of a King, you shall not suffer in Lyfe, Honnor, or Fortune This is but justice . . . Your constant, faithful friend, Charles R." Thus Charles himself surrendered his friend to death, though it was his clergy and councillors who advised it, because they feared the mob might attack the palace and injure the queen and royal children. As Strafford passed to the place of execution Laud looked out through the bars of his prison cell and blessed the Earl, who died bravely on Tower Hill (12th May, 1641).

Parliament now passed a bill to make it certain that England would not again be without a Parliament for eleven years The *Triennial Act* declared that not more than three years should pass without a Parliament being summoned, it also provided who should call it if the king omitted to do so. It was further agreed that this Parliament should not be dissolved without its *own* consent (No wonder it became the *Long Parliament*)

Some of the members began to wonder whether Parliament might do illegal things, just as the king himself had done. It looked as if quarrels might arise among the members themselves; and this was what Charles hoped.

When the Puritan leaders drew up *The Grand Remonstrance*, listing the evil deeds that Charles had done, it was carried by only eleven votes Charles thought his chance had arrived. Encouraged by his queen, he charged five members —Pym, Hampden, Hollis, Hazelrig and Strode—with high treason. Both Houses of Parliament argued as to what should be done. Charles became impatient and angry at the delay, and on 5th January, 1642, he went himself with a band of soldiers to Westminster to arrest the five members. They, however, had heard secretly that the king was coming and escaped by boat from the House When the king entered and asked the Speaker where the members were, the Speaker answered, "I have neither eyes to see nor tongue to speak, but as this House will direct me." "I see," said Charles, "all the birds are flown", he then said he should expect the Commons to send them to him or he would find them himself. As Charles retired, the cry "Privilege! privilege!" went up from members, for the king had no right to enter the House of Commons. His action, in fact, was something that seemed to deny the elementary rights of Englishmen, such as could only be defended by force of arms. Charles's tyranny had gone far enough, and both sides now began to rally their supporters throughout the country

EXERCISES

1. Why were these two Parliaments so named?
2. Why did Charles call the Short Parliament?
3. What did the Long Parliament resolve to do when it met?
4. Find what part, if any, the district round your school played in the Civil War

23. THE CIVIL WAR AND ITS RESULTS

THE question, therefore, as to who was to rule England was now to be decided by war. Those who supported the king were called *Royalists*, those who sided with Parliament were known as *Parliamentarians*. We may give the position as follows—

ROYALISTS. These were soldiers called *Cavaliers*, consisting of noblemen and country gentlemen with their servants and tenants. They were good cavalry soldiers, having been used to horses all their lives. They had fine horses and good leaders, but very little money, silver and gold dishes, etc , were obtained from the gentry and universities and melted down. Prince Rupert, nephew of Charles, was a dashing cavalry leader who had learned his business in Germany. The west and north of the country were on the side of the king

PARLIAMENTARIANS These were nicknamed *Roundheads* because they cropped their hair short, and so showed the shape of their heads They comprised chiefly merchants, workmen, and the militia of London, together with those of the country squires who were Puritans. They included some very fine infantry, few cavalry, but plenty of money. The London merchants were rich and, of course, taxes could be collected and used by Parliament. The leaders were keen but not experienced in war. London, Kent, the Eastern Counties and parts of the Midlands supported the Parliament The leader of the army was the Earl of Essex.

It would take too long to tell the story of the Civil War Wherever you live in England, it is probable that a fight of some kind took place near your home or soldiers stayed in your district Find out all you can about such events

CÆSAR'S TOWER, WARWICK CASTLE

Built in the 14th Century, strengthened in the 17th Century, and held against the Royalists during the Civil Wars, August, 1642

Courtesy British Railways

Here is a list of the chief dates and happenings in the Civil War—

1642. 22nd August, the King's Banner raised at Nottingham; it immediately blew down, and this was considered a bad omen. The King's troops marched from Shrewsbury towards London.

BATTLE OF EDGEHILL—neither side victor. The King's

troops continued towards London, and when the Londoners were known to be getting ready to fight, Charles went back to Oxford and made it his headquarters. Here more soldiers were collected

1643. During this year there was fighting in many parts of the country. Hampden was killed at Chalgrove Field near Aylesbury. Parliamentary troops were defeated near Devizes. Bristol, loyal to Parliament, was captured by Prince Rupert.

1644. Parliament won over Scotland to its side and a Scotch army entered England With the help of this army Parliament defeated the Royalists at MARSTON MOOR and the King's cause was lost in the North of England.

Oliver Cromwell saw that cavalry were necessary if the Parliamentarians were to be successful. He trained the yeomen's sons to be clever horse soldiers and, what is more, he made them believe that their cause was really a religious one. These soldiers trained by Cromwell were nicknamed

SOME OF THE BATTLES AND SIEGES OF CIVIL WAR

(R. = Royalist victory P = Parliamentary victory)

Edgehill	Oct, 1642	Drawn fight
Chalgrove Field	June, 1643	R
Roundway Down	1643	R
Siege of Gloucester	10th Aug–5th Sept, 1643	P
Newbury (1st Battle)	Sept, 1643	P
Cropredy Bridge	June, 1644	R
Marston Moor	July, 1644	P
Newbury (2nd Battle)	Oct, 1644	P.
Naseby	June, 1645	P
Preston	1648	P
Dunbar	3rd Sept, 1650	P
Worcester	3rd Sept, 1651	P

"Ironsides." The whole Parliamentary army was remodelled, put under good officers, and paid regular wages. It was known as the "New Model Army," was dressed in red and commanded by Fairfax, a brilliant general

1645. 14th June, BATTLE OF NASEBY. At Naseby, not

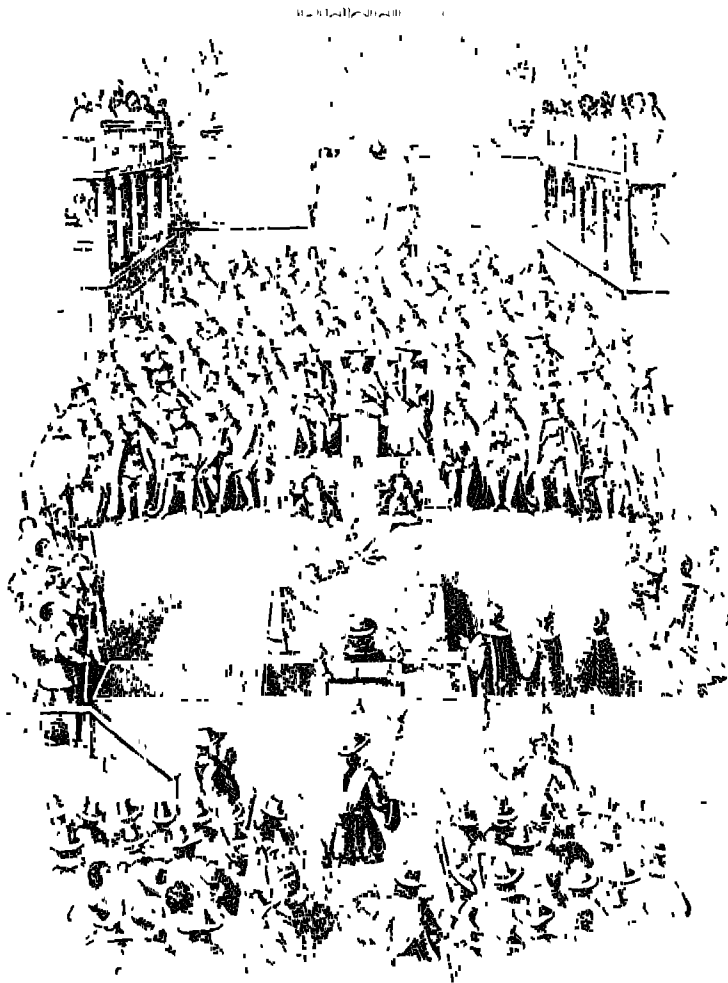
RAGLAN CASTLE, MONMOUTHSHIRE

Original built by Normans, replaced in 14th Century by strong structure In 1646 it was defended for ten weeks against the Parliamentarians after which it surrendered and was dismantled

Photo W B Little

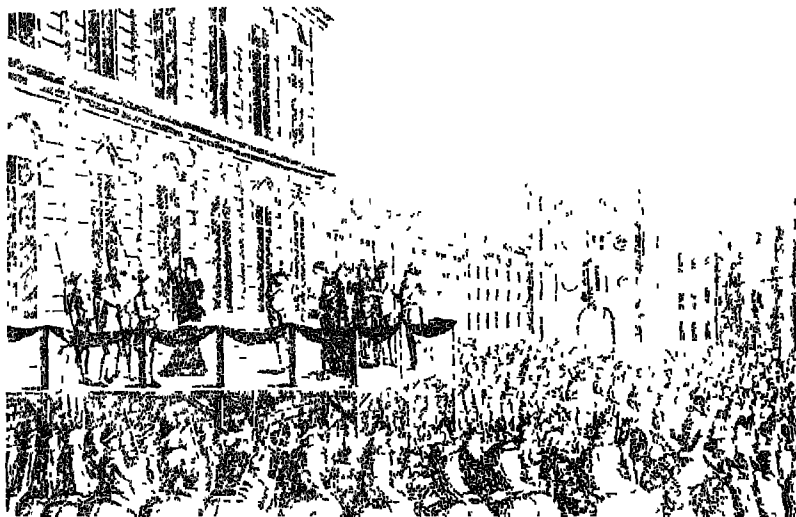
far from Daventry, Charles's army was utterly defeated, 1000 being killed and 5000 taken prisoners. The Royal baggage and munitions were also captured. Letters were found which showed that Charles had been trying to get foreign troops to help him.

1646. In May Charles gave himself up to the Scottish army.

1647. The Scots handed Charles over to Parliament.

TRIAL OF CHARLES I

Key to the above plate—A, The King B, The Lord President Bradshaw C and D, John Lisle and William Say, Bradshaw's assistants E and F, Andrew Broughton and John Phelps, Clerks of the Court. G and H, Oliver Cromwell and Henry Martin, with the Arms of the Commonwealth over them I, K, and L, Counsellors for the Commonwealth

From an old print of 1684

The King was placed under guard at Holmby House, Northamptonshire. Parliament now wished to lessen the power of the New Model Army. The Army objected to the plans of Parliament by which the Army was to be reduced, paid less money, and deprived of those of its officers who

THE EXECUTION OF KING CHARLES I BEFORE THE BANQUETING HOUSE, WHITEHALL
From an old print

were Members of Parliament. Further, the Army leaders were INDEPENDENTS, who did not believe in Presbyterian government in religion. Soon therefore the Army quarrelled with Parliament. The Army seized the king, but he escaped, was recaptured and imprisoned in Carisbrooke Castle, Isle of Wight

1648. SECOND CIVIL WAR broke out. The Army, however, easily stopped the war, beating the Scots and Royalists at Preston in North Lancashire. Whilst the Army were fighting, Charles made terms with Parliament. The Army

leaders were angered at this and sent Colonel Pride to Parliament to refuse admittance to all Presbyterian members, and those who sided with the King This was called *Pride's Purge*. The remaining members, only about sixty all told, were known as *The Rump* or tail-end of the Long Parliament.

1649. January, the king was brought to Westminster Hall, to be tried by a Court set up by the Rump Parliament.

TRIAL OF CHARLES I. This opened on 20th January Charles was accused of attempting to overthrow the rights and liberties of the people The king bore himself bravely before the Court, told the president (John Bradshaw) that the Court had no power to try a king, and would not defend himself. After three days, the king was condemned to be "put to death by severing his head from his body" Charles in his last hours showed himself a real king, "nothing became him in his life," says one writer, "like the leaving of it." He bade farewell to his two children, who were still in London, and on 30th January, 1649, he was beheaded outside the Banqueting Hall in Whitehall This Hall is now the Royal United Service Museum, and the window can be seen from which the king stepped out on to the scaffold.

The quarrel between King and Parliament, begun in the reign of James I, was over with the removal of the chief figure in it; yet Parliament had yielded its powers to one who dictated to it as few kings had ever done What was to be the consequence?

EXERCISES

1 Explain why England was divided over the rights of Parliament and King, and show why it was natural that people should take sides

2 Why was the king successful at first?

3. Give examples of wars where the side at first successful has finally lost—remember that reorganization can proceed during a war.

4 Why did Cromwell's New Model Army change the course of the Civil War?

← 11 years →

Cromwell—Trouble in Ireland
Trouble with Scots
Blake defeats Dutch, 1652
Barebone's Parliament, 1653
Cromwell Lord Protector, 1653
Success abroad—Jamaica, Dunkirk
Cromwell died, 1658
Richard Cromwell Protector, 1658–1660

24. THE COMMONWEALTH

THE king had been beheaded. The Rump Parliament resolved to have no king, abolished the House of Lords, and set up a Council of State of forty-one persons to rule. At present it is usual, when changes are made in a country's government, to hold an election or "plebiscite." The "Rump" could not be said to represent the country, but its members were afraid they would lose their posts if an election were held

Immediately, in Scotland and Ireland the eldest son of Charles I was proclaimed King as Charles II In Ireland a rebellion broke out, which Cromwell was sent over to suppress He did this with great thoroughness and much cruelty Both Drogheda and Wexford were captured, and the garrisons, who had refused to surrender, were slaughtered. The Roman Catholic religion was forbidden, lands were taken from the Irish and given to soldiers of the New Model Army, and many people were shipped to America or the West Indies as slaves. The Irish have never forgiven Cromwell, and even to-day in Ireland the bitterest reproach is—"The curse of Cromwell be on ye!"

In Scotland both the Highlanders and the Covenanters were against the Commonwealth The young Prince Charles stayed in Holland, while the Earl of Montrose tried to get the Highlanders to fight. The Covenanters were suspicious

of Montrose and made war on him, they routed his forces, captured the Earl and put him to death. Charles then did something which recalled the conduct of his father. He went over to the side of the Covenanters, forgot his Highland friends, signed the Covenant and won the support of the Scots army Cromwell heard of this and marched his Ironsides north.

CROMWELL

The Scots had arranged their army cleverly on the hills above DUNBAR, but before battle their leader Leslie brought his men down to the plains—on seeing which Cromwell said, "The Lord hath delivered them into our hands!" In the battle that followed on the next day, 3rd September, 1650, the Scots were utterly defeated.

Charles made a fresh attempt in 1651 to win the Royalists to his side and with another Scottish army marched into England Gathering recruits as they went, the Royalists reached WORCESTER before Cromwell and his army caught them. Here, just a year after the Battle of Dunbar—3rd September, 1651—Cromwell defeated them completely. During the battle Charles showed great bravery, but he had to flee from the field and for many weeks went in disguise, fearing to meet the soldiers of the Commonwealth. After many narrow escapes, he at length took sail to France. The war was over.

Meanwhile England had to face new enemies overseas. As you have read, the power of Spain had been crushed. Holland had made a brave and successful fight against Spanish rule, and the result of the independence they had gained was that the Dutch were rapidly extending their commerce. The sailors and merchants of Holland were England's new rivals at sea Moreover, the Prince of

Orange, ruler of the Dutch, having married the daughter of Charles I, would not love the Commonwealth.

In 1651, the Rump decided to pass the *Navigation Act.* This Act laid down that all goods should come to England either in English ships or in ships of the country that produced them. Now the Dutch did a great carrying trade, but after this they could only bring Dutch goods to England. Consequently English sea trade increased while that of the Dutch decreased. There were several other points at issue between the Dutch and the English, amongst which may be mentioned that England required the Dutch to salute the English flag in the Channel, and to agree that their ships should be searched. Eventually, war broke out The Dutch Admiral van Tromp fixed a broom at the prow of his ship to signify that he could sweep the English from the seas. In reply, the English Admiral Blake fastened a whip to the mast-head of his ship as a sign that he would punish the insolence of the Dutch. In several battles the English fleets were victorious. This was creditable to the leaders, who had originally been officers in the army, whilst the Dutch admirals had always been seamen The Commonwealth troops were also successful against the Spaniards in the Netherlands and at Dunkirk, while the navy entered the Mediterranean and punished a ruler in Tunis who had captured British sailors

Cromwell had proved himself a great leader, but he had many problems to solve. He knew that the "Rump" was not a properly constituted Parliament. On 20th April, 1653, he went down to the House of Commons, determined to end this unsatisfactory state of things He entered with his hat on and, striding up and down, made an angry speech: "I tell you, you are no parliament! I will put an end to your prating. For shame! get you gone, give place to honest men!—You are no longer a Parliament!" He stamped on the floor as a sign, the door was flung open and

a troop of soldiers entered. The members were ordered out. Then, seeing the Speaker's mace, which rests on the table when Parliament is sitting, Cromwell exclaimed, "What shall we do with this bauble?" Then, turning to a soldier, he said, "Take it away!" The Long Parliament was ended at last.

The Army decided that a new "Parliament" should be called, made up of people whose names had been sent in as suitable by Independent ministers. This became known as "Barebone's Parliament"—from one of its prominent members—and it consisted of 140 members, being unsatisfactory, it was soon ended Then in December, 1653, Cromwell was made LORD PROTECTOR of England For the remaining five years of his rule, he guided the country well both at home and abroad. He had difficulties with his Parliaments, who wished to reform religion on Puritan lines and to amend the constitution in order to weaken Cromwell's military rule. Cromwell died on the 3rd September, 1658, on the anniversary of his victories at Dunbar and Worcester. He was only fifty-eight, but the strain of government had been great. Towards the end of his life several plots were made to kill him. He could not safely sleep in the same bed for two nights running; he had to wear armour beneath his clothes, and carry pistols to protect himself.

By his will, Oliver Cromwell had named his son Richard to succeed him. Richard assumed the dignity, but soon he proved to be a weak ruler. The army leaders compelled him to dismiss Parliament and call back the "Rump" which Oliver Cromwell had dismissed.

Then Richard was asked to resign and was offered a pension, which he accepted. England was now under the control of Army leaders When these quarrelled among themselves, General Monk, who had been governing Scotland, marched south. In London he ordered the full Long

THE DEATHBED OF CROMWELL

(Artist David Wilkie Wynfield, d 1887)

Courtesy Director and Secretary Victoria and Albert Museum

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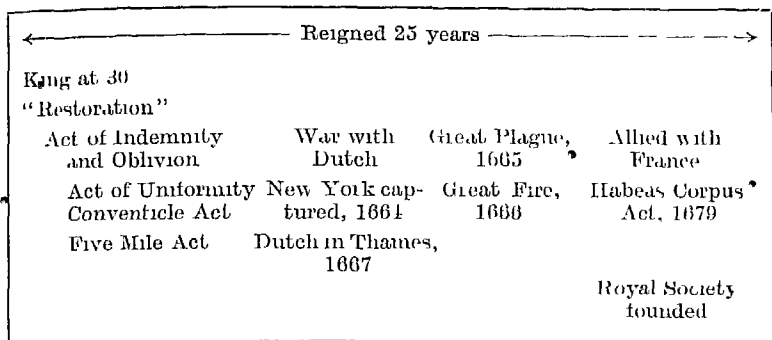
Parliament to be called. People in England were tired of the Commonwealth, and they had no desire to be ruled by the Army or by the "Major-Generals" whom Cromwell had appointed to superintend local government. So when Charles, the son of the dead king, issued a notice on 4th April, 1660, that if he were made King of England he would pardon those who had opposed his father, give freedom to all persons to worship God as they would, and allow Parliament to settle all important matters, Parliament decided to invite Charles to come back as king.

EXERCISES

1 Why do you think the "Rump" decided (*a*) to have no king, (*b*) to abolish the House of Lords?

2 Why is it important to have a general election if the government wishes to make great changes in the way the country is governed? Give examples from recent history where this has been done Why is an election during a war rather unfortunate?

3 Read the life of Cromwell in an encyclopædia. It is said that Cromwell's policy abroad was more successful than it was at home Do you think this is correct?

4 How did the Scots try to help Charles and why did he cause them to distrust him?

25. THE RESTORATION AND CHARLES II

CHARLES II, son of Charles I who had been beheaded, came back as king of England in May, 1660. He was thirty years of age, tall and dark and of kingly appearance. From boyhood he had lived an adventurous life, being present at the Battle of Edgehill in 1642, escaping from England after the Battle of Worcester disguised as a servant, and living in exile on the Continent of Europe for nearly nine years. He was as glad to return as the people were to welcome him. The country had been very largely governed by the Army and its leaders. Neither the Royalists nor the Presbyterians relished this kind of government. Then, too, under the stern rule of the Puritan leaders, a great deal of the jollity of old English life had been suppressed; they did not approve, for example, of dancing or field sports.

Charles had said, "He had no mind to go on his travels again," and he determined so to rule that his father's fate should not be his. Between the many difficulties that remained from the troublous times of the Civil War and the period of the Protectorate, he was resolved to steer a wise course.

All those who had taken up arms against the late king were pardoned, with the exception of those who were

directly connected with the trial and execution of Charles I It would have been wiser to have pardoned all, but eleven were executed and others imprisoned

The lands which had been taken away from the Church and the Royalists were restored to them, and the Crown Lands were given back to the king. A large part of the standing army was abolished, though such famous regiments as the Coldstream Guards, the King's Horse Guards and the Grenadiers, which owed their origin to the New Model Army under General Monk, were left intact

Then in 1661 a new Parliament was elected As can be imagined, it was very largely made up of Royalists and the sympathy of Parliament was with the Church of England and the Royalist cause and against the Nonconformists and those who had fought Charles I.

Immediately laws were passed to endeavour to make people worship according to the customs of the Church of England. The Act of Uniformity (1662) stated that all clergymen must be ordained by a bishop, use the Book of Common Prayer in the services they conducted, and agree that it was wrong to resist the king Many of the clergy —nearly two thousand—felt they could not accept these rules, and had to give up their livings on St. Bartholomew's Day, 1662. These expelled clergy had no means of livelihood Many of them gathered their followers together and began to hold meetings in barns and private houses or even in the open fields Then a law was passed forbidding any meeting of more than five people, unless it was to follow the services of the Prayer Book. Further, in 1665, the Five Mile Act was reintroduced which ordered that no clergyman who had been turned out should conduct a service within five miles of any town. Examples of small chapels built outside this five-mile limit can be seen in the English country-side to-day. A further blow had been aimed at all Nonconformists by the Corporation Act of

1661 which allowed only those who would take Holy Communion in an Anglican church to hold any office in a town. Thus the practice of persecution for religious faith still continued, though without the grim punishments of

A SCENE FROM THE FILM "NELL GWYNN"
This gives an idea of the way courtiers dressed in the reign of Charles II

former years, and it was not until 1828, after many severe struggles, that liberty of worship was granted to all. Of course the laws against the Nonconformists bore equally hard on the Roman Catholics.

PEPYS AND THE PLAGUE AND FIRE OF LONDON. We learn a great deal about these times from the Diary of Samuel Pepys (1633–1703). This work, written in a kind of shorthand and only deciphered in 1819, can be seen

to-day in the library of Magdalene College, Cambridge Pepys held high office in the Admiralty and had good opportunities for meeting distinguished persons and getting to know about the affairs of the country.

In 1665 a great Plague broke out in London The disease was very similar to the "Black Death" (bubonic plague) Pepys records on 7th June, 1665, "This day, much against my will, I did in Drury Lane see two or three houses marked with a red cross upon the doors, and 'Lord have mercy upon us' writ there, which was a sad sight to me, being the first of the kind . . I ever saw." Later he writes, "Every day sadder and sadder news of its encrease In the City died this week 7,496 and of them 6,102 of the plague" Life in London was almost at a standstill no boats were on the river, shops were shut and grass grew in the streets. Then in September, 1666, broke out the Great Fire of London. Pepys' maid woke him up at 3 a m. to see the fire, but he did not think it serious and went back to bed. By the morning the fire was spreading rapidly and Pepys went to the Tower of London to watch it. "So down, with my heart full of trouble, to the Lieutenant of the Tower, who tells me that it began this morning in the King's baker's house in Pudding Lane" Before the fire was extinguished, old St Paul's Cathedral, dozens of churches and practically the whole of the City of London were destroyed.

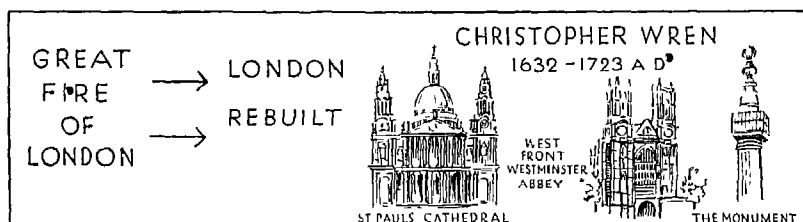
Samuel Pepys

This was a blessing in disguise, for the fire swept away not only the buildings but the last trace of the Plague It was possible to redesign the city, build wider streets and provide more sanitary dwellings, though a great part of

Wren's ambitious replanning scheme was not carried out (see below).

We learn also from Pepys' dairy something about the war with Holland. In the time of the Commonwealth England had been at war with the Dutch, and in September, 1652, Robert Blake the English Admiral won a battle off the Kent coast. There were several other fights between the Dutch under van Tromp and the English under Blake, the English were finally victors The struggle was caused through jealousy, for the Dutch and English were trade rivals and had colonies side by side in America

In 1664 war broke out again At first the English were successful, then in 1667 the Dutch fleet, taking advantage of the neglected state of the English fleet after the Plague period, sailed up the Thames and set fire to some English vessels Later peace was made with Holland and as part of the peace treaty St Helena was given to England. This little island was to become famous later as the last home of Napoleon Bonaparte and is still a coaling station for ships of the British Navy.

Charles liked to appear a jovial and light-hearted king, and as one devoted to sport and pleasure. Actually the mask of good humour concealed great wisdom, and he was careful to avoid points of conflict with Parliament, while at the same time steadily increasing his own power. There were many learned men living and working during his reign In 1645 a number of these men had met in

London to promote the study of science. Later they met at Oxford, and then in 1660 they formed a society which on 22nd April, 1662, was given a charter by Charles II, from which time it has been known as the Royal Society of London for improving Natural Knowledge. It is a great honour to be made a fellow of the Royal Society, and those who have been rewarded with membership are entitled to put the letters "F.R S." after their names

SIR CHRISTOPHER WREN was the great architect who designed the new London, St. Paul's Cathedral, the Monument, the west towers of Westminster Abbey, Temple Bar (now moved to Theobald's Park, Cheshunt), Marlborough House, Greenwich and Chelsea Hospitals, and quite fifty beautiful churches stand to-day as monuments of his work. He also drew up a replanning scheme for central London, with wide straight roads which would have been found a great boon to-day, but the City Council decided the cost was too great.

GRINLING GIBBONS (1648–1730) was a famous carver and sculptor. His work was "discovered" by John Evelyn, another famous man who, like Pepys, has left us his Diary. Evelyn introduced Gibbons to Wren, and in St Paul's and other churches examples of the wonderful carvings of Gibbons can be seen; other fine specimens are at Windsor Castle.

Amongst the scientists of the time we might mention three—William Harvey, Sir Isaac Newton and Edmund Halley

WILLIAM HARVEY (1578–1657) died a year or two before the Restoration. He had lived through many reigns, had been doctor to James I and Charles I, and was a great student of medicine. He is remembered because he discovered the way in which the blood circulates in the body.

SIR ISAAC NEWTON (1642–1703) is perhaps the most famous of English scientists. Educated at Cambridge, he studied mathematics and science. His aim was to try to

NEWTON 1642-1727 A D	BOYLE 1627 – 1691 A D	HARVEY 1578 – 1657 A D	ROYAL SOCIETY 1645 A D	THE COMPANY OF SURGEONS OF LONDON 1541 A D
COLOUR NEWTON'S TELESCOPE	CHEMIST	CIRCULATION OF BLOOD		

discover the laws which governed the universe. He showed how matter attracts other matter and helped people to understand the law of gravity, which answers such questions as "Why does a stone fall to the ground when dropped?" "Why do the earth and the other planets revolve round the sun?" Newton also studied the nature of light and gave an explanation of colour. He invented a telescope, a microscope, and a sextant. Newton had a wonderful mind, and he had also the true mark of greatness in that he was a very humble man.

EDMUND HALLEY (1656–1742) was educated at Oxford and trained as an astronomer In 1676 he went to St. Helena to make a chart of the stars of the Southern Skies. He was admitted to the Fellowship of the Royal Society, made friends with Newton and discovered the Comet named after him. Later Halley was appointed Astronomer Royal at Greenwich.

MILTON, the great Puritan poet, was still alive in Charles II's reign. During the Civil War and under the Protectorate, Milton had used his pen to support the cause in which he believed. When Charles returned, Milton was in dire disgrace. His book which defended the execution of Charles I was ordered to be burnt and the poet was imprisoned for a time. Poor and lonely, Milton devoted his last years to writing one of the most wonderful poems in the language—the epic *Paradise Lost.*

Schools were becoming more common and it is interesting to note that special schools were instituted for girls. Of course it was mainly the children of rich people who

received a proper education, and London was still but a small place. St. James's Park was opened by Charles II; Hyde Park (formerly monastic land appropriated by Henry VIII) had been opened to the public some years previously. Nightingales sang in Vauxhall, and there were

MILTON'S COTTAGE, CHALFONT ST GILES, BUCKS
Here Milton lived during the Great Plague, 1665
Courtesy British Railways

fields in Hoxton, Clerkenwell, and High Holborn. Life was getting more interesting, food was more varied Chocolate and coffee were beverages new to this country, the latter brought by the East India Company. Business men met in coffee-houses to do their business, and we read from Pepys that tea at £10 a pound could be obtained.

Charles had steered clear of the difficulties that overwhelmed his father; he had, however, become a tool of

Louis XIV, King of France, who paid him a large sum yearly. About this time there was a great uproar about the rumours spread by Titus Oates This man said that the Roman Catholics were plotting to kill the king and the Duke of York. Later it was proved that Oates was an impostor. At first the Roman Catholics were persecuted, but when it was seen that Oates was lying, there was a reversal of opinion in their favour. During the turmoil it was suggested that James, Duke of York, who was a Roman Catholic, should be declared no longer heir to the throne. Rather than agree to this Charles dissolved Parliament It was at this time that Charles gave his assent to a very famous Act of Parliament—the HABEAS CORPUS ACT. The name means "have the body," and by this Act no Englishman can be imprisoned without being brought to trial and his trial must take place as speedily as possible. This Act is still decisive in English law

Towards the close of his reign Charles had triumphed over all his enemies and was almost an absolute monarch in the land. His death came suddenly through apoplexy on 6th February, 1685, and on his death-bed he admitted himself to be a Roman Catholic and received the last rites.

EXERCISES

1 The Restoration was a restoration of what?

2 Why was the Restoration welcomed by a majority of the people of Britain?

3. What is meant by saying that Charles did not want "to go on his travels again"? Name any wise thing which Charles did

26. JAMES II (1685-1688)

On the death of Charles II, his brother the Duke of York came to the throne as King James II. He reigned but three years, and those were full of strife and ended disastrously for him Within three months of his accession, Monmouth, who claimed to be the son of Charles II, led a rebellion against the king, landing in Dorsetshire and marching northward through Somersetshire The nobility, however, refused him support, and, finding few allies, he was compelled to retreat Then the royal troops under Churchill, who afterwards became the famous Duke of Marlborough, were sent against him. The rebel leader tried to take the king's troops by surprise in a night attack on the marshy plains of Sedgemoor in Somerset, but his untrained levies, who were mainly clothiers and farm workers, had forgotten that a deep drainage trench separated them from the Royal army, the surprise failed, and they were badly defeated Of the prisoners taken, many were tried for high treason by the terrible Judge Jeffreys; several hundreds were executed and many hundreds more were deported overseas. Monmouth himself begged hard for his life, but James would have no mercy and the Duke was executed

James had definitely declared himself to be a Roman Catholic, and he determined to make worship more easy

for those who were of the same religion. In 1687 he issued a *Declaration of Indulgence*, suspending the laws against both the Roman Catholics and the Nonconformists. The Puritans were opposed to freedom being given to the Catholics, and many refused to leave prison even when told they could go free.

James then appointed his Roman Catholic friends to high offices in the Army, Navy, and Government, displacing Protestants whose conduct was beyond reproach.

JAMES II
Courtesy Director and Secretary, Victoria and Albert Museum

The fellows of Magdalen College, Oxford, were expelled for refusing to elect the king's nominee as their President

Many of those who were strongly opposed to the course of action the king had taken were inclined to bear with him, expecting that he would not live long and that, as he had no son, Mary, his daughter, a Protestant, who had married William, Prince of Orange, would soon succeed him. But then a son was born to the king, and people were disappointed in their hopes of a ruler who would govern with justice for all.

In 1688 James issued another Declaration of Indulgence and ordered it to be read in all the churches. The Archbishop of Canterbury and six other bishops asked that they might be excused from reading it. They were all

arrested and cast into the Tower. At their trial in Westminster Hall crowds of people thronged the streets and the jury, though "king's men," dared not bring the bishops in as guilty; they were acquitted Bells rang out, the people rejoiced, and even the soldiers who were encamped on Hounslow Heath cheered. On the same day, William of Orange was invited to England to become king, that the threat of a new tyranny might be averted Accordingly, William landed at Brixham, Devon, in November, 1688, with an army of 13,000 men, and cautiously advanced on London. James offered concessions, but too late When John Churchill, later Duke of Marlborough, went over to the invaders, James realized that his cause was hopeless he fled to the court of the French King, Louis XIV A *Convention Parliament* declared James to have abdicated, and proclaimed William and Mary as joint sovereigns of England and Ireland, later their title to Scotland was confirmed

EXERCISES

1 In what ways did James II differ from his brother Charles II?

2 Why did the people of Britain soon become dissatisfied with James?

3 In 1688 a son was born to James Why did this lead to the Revolution of that year?

William reigned 13 years		Mary reigned 5 years →	
A Protestant Dutch sovereign			
Trouble in Scotland	Trouble in Ireland	La Hogue 1692	National Debt, 1693
Killiecrankie, 1689 Glencoe, 1692	Boyne 1690		Bank of England, 1694

27. WILLIAM AND MARY

WILLIAM and Mary became sovereigns of the country practically without resistance. This change of rulers is often called "The Bloodless Revolution" because no lives were lost in effecting it The word "revolution" might also be applied to the event because it settled once and for all the question as to whether King or Parliament was to be supreme As Macaulay writes, "The King-at-Arms who proclaimed William and Mary before Whitehall Gate, did in truth announce that the struggle was over, that there was entire union between the throne and the Parliament . No reform which the two Houses should propose would be obstinately withstood by the sovereign"

William of Orange, Stadtholder of Holland and now King of England, was a Protestant, as were most of those in his native country He came of a line of men who had fought for their religion—his great-grandfather was William the Silent. You will remember that England and Holland had been at war, not very long before William was invited to become king of England. Catholic France, Holland, and England were rivals in trade. These factors help to explain the causes of the war which soon broke out with France and which was to occupy the energies of William III through almost the whole of his reign.

There was another reason this was the overweening ambition of Louis XIV of France He had ascended the

throne of France in 1643 when but five years old, and he retained it for seventy-two years. He ruled as an absolute monarch who was determined to raise his country to a commanding position in Europe One of his most famous sayings was "The State, it is I," and he spoke truly, for nothing of importance went on in France but he knew of it or had a part in it. The palace of Versailles near Paris—in which the peace treaty after the Great War of 1914–18 was signed — was built under his direction.

JOHN CHURCHILL, DUKE OF MARLBOROUGH
Courtesy Director and Secretary, Victoria and Albert Museum

You will read to-day of the much disputed question as to where the frontiers of Germany and France ought to lie Louis wished to make the frontier of France go eastward to the Rhine The Dutch asked themselves what would happen to their country if Louis extended his frontier along that river. Louis, too, hated the Protestants and continually persecuted the Huguenots So when William of Orange was offered the throne of England he accepted largely because he would be in a better position to ward off his French foes. Both Charles II and James II had been favourably disposed towards the French rulers, and, sad to relate, both received large sums of money yearly from Louis on condition that they did all in their power to keep England friendly with France

Under William's rule the persecution of Nonconformists in England was immediately stopped, and though no definite redress was given to the Roman Catholics, yet the laws were not enforced.

Trouble, however, soon came for William from Scotland and Ireland Louis lent James II money and French soldiers. In 1689 James landed in Ireland and there the Irish Roman Catholics joined James's army. William hurried across with English and Dutch troops and after a short campaign completely defeated James at the *Battle of the Boyne* (July, 1690). By the Treaty of Limerick William offered the Roman Catholics freedom of worship, but the Irish Protestant Parliament would not agree and continued to pass laws against Catholics.

WILLIAM III AT THE BATTLE OF THE BOYNE
From an old print

Trouble in Scotland was to be expected, for the Stuarts were Scots. In 1689 Claverhouse, the "bonnie Dundee" of the ballad, gathered the clansmen of the Highlands around him. (Claverhouse had been the leader of the army which had persecuted the Presbyterians in Charles II's reign.)

The Highlanders met the English troops at the Pass of *Killiecrankie* Here the English were heavily defeated, though Dundee was mortally wounded in the fight. No one was able to take his place as leader of the Highlanders, and one by one the clans agreed to be loyal to William III The Macdonalds of Glencoe (through no fault of their own) were the last to submit and Lord Stair, Secretary for Scotland, decided that they should be severely punished for their tardiness. A regiment of soldiers, commanded by Captain Campbell, marched into the Valley of Glencoe, saying they were to stay there a short time before going on to Fort William. The Macdonalds had always been mortal enemies of the Campbells, but now they received the soldiers as their guests, and for several days there was peace in the valley. But early on the morning of 13th February, 1692, the troops silently arose and massacred nearly the whole clan. The result of this was that Jacobitism (support of James and the Stuarts) continued to be strong in Scotland.

THE FRENCH WARS. England was practically at war with France from the moment that William became king. This war was not about the soil of France, as it had been in the days of Edward III and Henry V; it was a war of defence against the aggression of Louis, also it was fought for the possession of lands in other parts of the world. We shall see later how this struggle resulted. In 1692 Louis got his fleet together with the intention of invading England. The English navy totally defeated the French at the BATTLE OF LA HOGUE and destroyed the French transports. This was a very important victory, and here we might remember three events together—

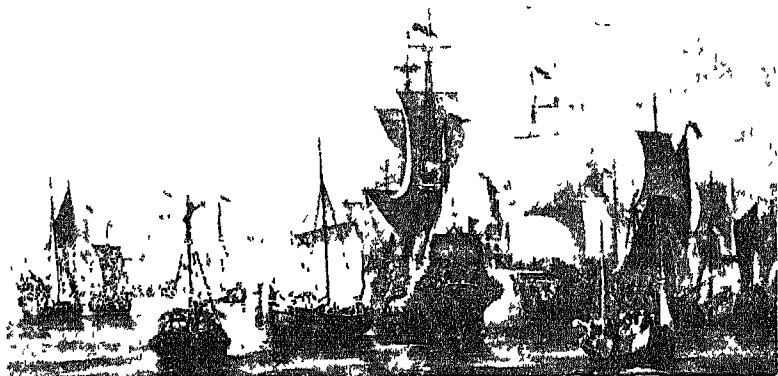
1588 Defeat of Spanish Armada—Spanish invasion prevented.

Interval 104 years.

1692. Battle of La Hogue—French invasion prevented.

Interval 113 years.

1805. Battle of Trafalgar—French invasion under Napoleon prevented.

On land William's forces were less successful, but in

KING WILLIAM III REVIEWING THE DUTCH FLEET, 1691
From the Painting by Everhardus Koster
Courtesy Director and Secretary, Victoria and Albert Museum

1697 peace was patched up and Louis XIV agreed to acknowledge William as king of England.

There are two things which were instituted in William's reign about which you read a great deal to-day—

(1) THE NATIONAL DEBT. Wars are expensive. William III, though king, was a foreigner, and whilst previously kings had borrowed money on their word to pay it back, William could not borrow so easily. The war was really a national affair, and so it was agreed that in future money should be borrowed by the STATE itself, and the nation should be responsible for the money. When money is wanted, taxes are levied, but if the amount of money required is very large then it is sometimes better to raise

a loan and pay the *interest* on the loan by the proceeds of taxation. In the Great War of 1914–18 the National Debt increased enormously. At one time it was costing more than £5,000,000 a *day* to pay for the war.

(2) THE BANK OF ENGLAND was established in 1694 By its Charter, it was to manage the National Debt, and in return lent the government £1,200,000 at 8 per cent. Since that time the Bank of England has been an important national institution. The headquarters of the Bank of England to-day are in Threadneedle Street, London.

Other notable laws made in the reign of William were—

(1) *The Triennial Acts* by which Parliament had to be elected every *three* years. Thus no king could keep a Parliament in power without an election for more than three years

(2) In 1695 Parliament refused to renew the *Licensing Act* which gave the government sole control of the Press. Since this date, with a few exceptions in time of war, printers of the country have been at liberty to publish news and books quite freely.

(3) Fairer trials for those charged with treason were arranged.

Towards the end of William's reign—Mary his wife died in 1694—war broke out anew with France. In 1700 a Bourbon, Philip of Anjou, grandson of Louis XIV, became king of Spain. William feared the consequence of this expansion of French power. When Louis declared he would support the claim of James Edward, now known as the "Old Pretender," on the death of James II England had further cause to agree with William that France was a danger. Preparations for another war were put in hand, but before it broke out William met with a fatal accident; his horse tripped over a molehill and threw his master, who was killed. Only the Jacobites rejoiced,

as they drank to the health of "the little gentleman in black velvet"

EXERCISE

Turn to the table of events on pages 146-7 What other event in recent years suggests itself as a fourth turning-point in history to add to those given in the table?

WILLIAM III

Courtesy Director and Secretary Victoria and Albert Museum

STORIES ABOUT HISTORY

Title	Author	Publisher	Notes
King Perkin's Knight	Wallace B Nichols	Pitman	Perkin Warbeck's Rebellion
Chronicles of the Schonberg-Gotha Family	Mrs E Rundle Charles	Nelson	Germany, 1503–1547, Luther
By Right of Conquest	G A Henty	Blackie	Conquest of Mexico, 1516–1521
Evil May Day	E Everett Green	Nelson	London, 1517—apprentices
The Baron's Heir	A W Fox	Macmillan	Story of Thomas More
My Lord Reading	G Hollis	S P C K	Dissolution of Reading Abbey.
The Girlhood of Queen Elizabeth	H T Cornstock	Harrap	Tale of Elizabeth's childhood
The Tower of London	W Harrison Ainsworth	Dent	London and the Tower, 1553–1554
Plot and Peril	H E Boyten	Cassell	Queen Mary's reign
Unknown to History	Charlotte M Yonge	Macmillan	Story of Mary Queen of Scots
Simple Simon	From Kipling's 'Rewards and Fairies"	Macmillan	Drake in his young days
Sea-dogs All	T Bevan	Nelson	About Elizabethan sea-dogs
Under Drake's Flag	G A Henty	Blackie	Period 1572–1588
Westward Ho!	C Kingsley	Macmillan	Period 1575–1588
Gainst the Might of Spain	P F Westeman	Pilgrim Press	Period 1582–1588
A Fair Prisoner	' Morice Gerard"	Partridge	Drake singes the King of Spain's beard
Kenilworth	Sir Walter Scott	—	Romance of Elizabeth's reign
Beacon Fires	"Morice Gerard"	Hodder	The Spanish Armada
Master Skylark	J Bennett	Macmillan	A boy's adventures with strolling players in Elizabeth's reign
Beggars of the Sea	T Bevan	Nelson	Revolt in the Netherlands, 1573
A Gentleman-at-arms	Herbert Strang	O U P	Period 1587–1597
Guy Fawkes	W Harrison Ainsworth	—	Period 1605–1606
The Shepherd of the Ocean	G I Witham	Wells Gardner	Story of Sir Walter Raleigh
The Fortunes of Nigel	Sir Walter Scott	Black	Old London, c 1620
Old Blackfriars	B Marshall	Seeley	James I, Charles I introduces Van Dyck
With Musketeer and Redskin	W Murray Graydon	Shaw	Life in New England colony, 1636

Title	Author	Publisher	Notes
The Dark Frigate	C B Hawes	Heinemann	Adventure at sea in Charles I's reign
The Draytons and the Davenants	E R Charles	Nelson	Cavaliers and Roundheads
The Trumpet and the Swan	Marjorie Bowen	Pitman	An adventure of the Civil War
Mistress Spitfire	J S Fletcher	Dent	Hero carries dispatches for Cromwell
Friends though Divided	G A Henty	Frowde	Civil War
Hal o' the Ironsides	S R Crockett	Hodder & Stoughton	Cromwell and his Ironsides
In England Once	H Chesterman	Blackwell	Civil War
The Children of the New Forest	Marryat	Dent	Children's adventures in Civil War
Harry Ogilvie	James Grant	Routledge	Cromwell and Dunbar
The House of the Oak	H A Hinkson	S P C K	Charles II after Worcester
Silas Verney	Pickering	Blackie	Adventures, 1660-1666
Old St Paul's	W Harrison Ainsworth	Jenkins	Plague and fire

THE second book of this series deals with a very important period of history, and it is an age which is much nearer to us than that described in Book I. There is, therefore, a greater chance for you to find some local connection with the general historical story.

TOKENS are pieces of money which were not coined by the State but manufactured by tradespeople from the reign of Henry VIII onwards, as there were then no smaller coins than a penny You will probably be able to see some of these in your local museum and learn the names of the innkeepers and shopkeepers of Tudor times.

CHURCH HISTORY. Is there any ruin of a monastery in your area? Can you find when your parish church was built? Are there any chained Bibles? Did Cromwell's men do any damage? Are there any memorials to martyrs? Are there any monuments or statues to famous Tudor or Stuart personages?

CASTLES AND HOUSES. Find what famous people have stopped at the large houses and castles near your school Perhaps Mary Queen of Scots or the young Princess Elizabeth was a guest in one of them.

TUDOR HOUSES. With the passing of the castle, large residences were built in Tudor times and there are examples of these still standing The "twisted" brick chimney is characteristic. Here are the names of some famous Tudor mansions still standing—

Compton Wynyates (Warwick), Down Ampney (Glos), Haddon Hall (Derby), Helmingham (Suffolk), Harlaxton (Lincs.), Hampton Court, Layer Marney (Essex), Montacute House (Somerset), Moyns Park (Essex), Thornbury Castle (Glos.), Wolferton (Norfolk).

Large Elizabethan mansions are to be found as follows—

Burghley (Northants.), Charlecote, Kirby (Northants.), Knole (Kent), Longleat (Wilts.), Longford Castle (Wilts.), Moreton Mall (Cheshire), Penshurst (Kent), Westwood (Worcs.), Wollaton (Notts.).

Other examples of houses built at this time are to be seen in Chester, York, Bristol, Gloucester, Norwich, Shrewsbury, Bridgnorth, Ledbury.

HOUSES IN STEWART TIMES—

Audley End (Essex), Bramshills (Hants.), Hatfield House (Herts.), and Holland House (Kensington, London).

THE CIVIL WAR. A note on the connection between this war and your locality is given in the chapter on the Civil War.

In all your studies remember that the men and women we read about *once lived*. History stories are stories of *real life*. Find what part your locality played in the story of the past.

SIR ISAAC NEWTON

From an engraving in the Science Museum, South Kensington

SOVEREIGNS FROM 1485 to 1702

TUDORS

Henry VII, 1485–1509
Henry VIII, 1509–1547
Edward VI, 1547–1553
Mary, 1553–1558
Elizabeth, 1558–1603

STUARTS

James I, 1603–1625
Charles I, 1625–1649
(The Commonwealth and Protectorate, 1649–1660)
Charles II, 1660–1685
James II, 1685–1688
William and Mary, 1689–1702
    (Mary died 1694)

IMPORTANT EVENTS

John Cabot reached Newfoundland, 1497
Margaret of England married James IV of Scotland, 1503
Battle of Flodden, 1513
Fall of Wolsey, 1529
English Church separated from Church of Rome, 1532
English Bible placed in Churches, 1536
Dissolution of the Monasteries, 1536-39
Mary of England married Philip of Spain, 1554
Mary Queen of Scots executed, 1587
Defeat of the Spanish Armada, 1588
Charter to East India Company, 1600
Poor Law instituted, 1601
Gunpowder Plot, 1605
Raleigh executed, 1618
Pilgrim Fathers land in America, 1620

Petition of Right, 1628
Short Parliament met, 1640
Long Parliament met, 1640
Execution of Charles I, 1649
The Restoration, 1660
Habeas Corpus Act, 1679
National Debt set up, 1693
Bank of England founded, 1694